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**PERSEVERANCE REWARDED:**

A

**SEQUEL**

TO

**"USE THEM, OR GATHERED FRAGMENTS."**

BY

**MRS. BEDDOW.**

"And let us not be weary in well doing: for in due season we shall reap,  
if we faint not."—*Galatians vi. 9.*



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**1842.**



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## P R E F A C E .

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In presenting to the public another little volume, the writer cannot but express her gratitude to those friends who have so highly favoured her former productions, and have thus encouraged her to lay before them the present work.

Since the compilation of this volume, the author has met with a work entitled, "The Night of Toil," which, in many respects, coincides with this, and in which many of the same circumstances are narrated; but as it is an expensive book, and therefore less likely to have a very general circulation, she trusts this little volume will serve to convey information to some young persons, to whom the other may not be easily accessible.

She would strongly recommend to young persons of maturer age, the perusal of "The Missionary Church;" an excellent volume, written by the Rev. W. H. Stowell: which would have afforded much useful information to the author, had she been so fortunate as to meet with it earlier.



## CHAPTER I.

Introduction—A present prepared for Africa—Mr. Baxter's prints—A new visiter—Juvenile efforts—Benevolence of a child, his mistakes—Providing for a poor woman—Pleasure of sending presents abroad—David's sentiment on offerings to the cause of God—Unexpected arrival—A new subscription—Invitation to Haddon-Hall—Joseph Stanley, his visit anticipated with delight—Visit of friends to the Bazaar—Verses addressed to the party.

THOSE who have read "Use Them, or Gathered Fragments," will recollect that we left Mrs. Mortimer and her young friends, busily engaged in preparing a present for South Africa, to be disposed of at the discretion of Dr. Philip; as it was their wish to aid one of the most necessitous schools, and render their first offering upon the Missionary altar, available for the progress of education in the most destitute and benighted quarter of the globe.

It had been previously arranged, that all articles made by the young party, or contributed by their friends, should be exhibited in

Mrs. Mortimer's parlour: which Harriet and Margaret Stanley called "The Show-Room;" and which they were to assist their aunt in arranging to the best advantage, for the inspection of those friends who wished to see the articles before they were packed up. Another motive which also induced them to make this display of their private Bazaar, was the hope of either selling some of the articles, or obtaining donations from visitors, in aid of their "Orphan Fund." However trifling might be the sums received, Harriet and Margaret were quite satisfied they should not think their labour had been in vain.

The Show-room soon assumed a very attractive appearance, and the present for Southern Africa, had the appearance of something worth sending. Much taste was manifested in arranging the articles, the useful taking precedence of the ornamental. Caroline's slates, pencils, and copy books, occupied a conspicuous place, as a hint to any other friends who had such things at their disposal, that here they would be thankfully accepted. It must be confessed, that the



not be here repeated. Her nieces were highly gratified to find Mr. Baxter was devoting the profits of this beautiful specimen of art, to the bereaved family of the murdered Missionary.

Harriet and Margaret, after seeing the pictures, were mute with grief and astonishment. At length Margaret said, "Oh, aunt, how dare any body be a Missionary, if they have to go amongst such dreadful men; it makes me tremble even to look at them in a picture! Are there really any such savage and frightful looking people?"

"Yes, my love," replied Mrs. M. "other Missionaries, who have seen the natives of different Islands in their rude and savage state, say that this picture is an excellent representation of their appearance in a state of excitement: especially when they are intent upon plunder and bloodshed, when seeking revenge or making war."

"Were all the people in the South Sea Islands, thus wild and brutal when the Missionaries first went amongst them?" inquired Harriet, with great eagerness.

"Not all," replied her aunt; "some were much



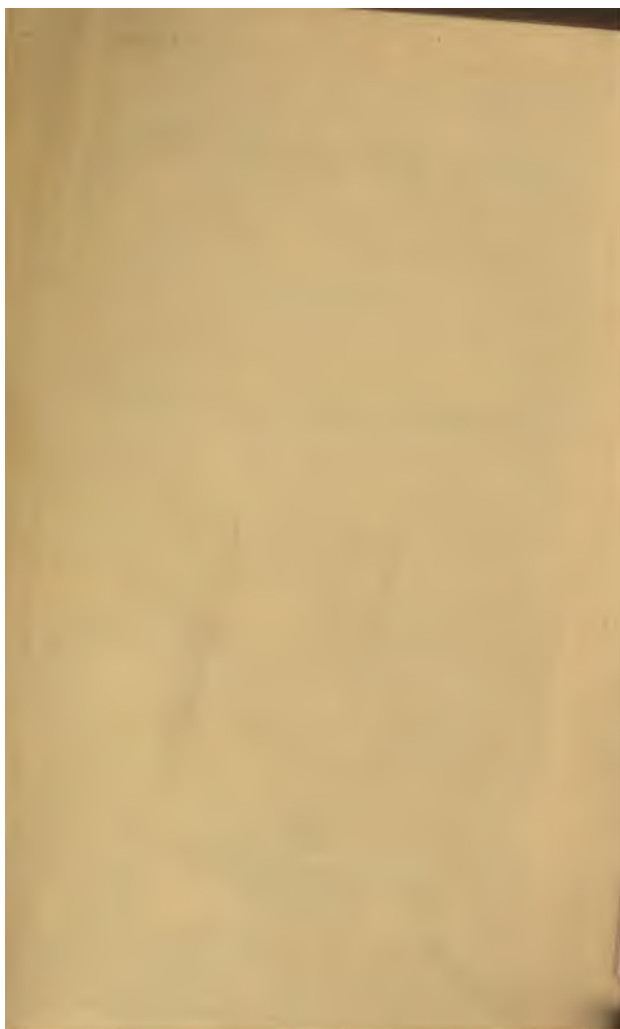




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good, and alleviating the miseries of others. The young mind is in general easily influenced, and a child properly trained, will soon find great happiness in benevolent actions. I have heard it remarked of the children of a late eminent clergyman, that when any case of distress was brought before them, the little ones would, in the most endearing manner, climb his knees and say, 'Papa, you can preach sermons and beg money, but what can we do? Shall we do this or that?'

"A dear little boy (long since in heaven) was once going with the servant for milk, and carrying the money; as they went along they met a poor ragged half-starved child, to whom he instantly, and without solicitation, gave the money; when he went home, and the servant related the circumstance to his mother, she told him he should not have done so without leave. 'But,' said he, 'father has plenty more money, and the little girl was so very poor, and looked so very hungry and sad, I could not help giving it.' His mother then endeavoured to make him distinguish the diffe-

rence between giving away what was his own, and what was hers; and told him he must not give what belonged to her or his papa without leave. The little fellow appeared to understand it, and was quite satisfied. Shortly after, he was out again with the same servant, and seeing a wretchedly poor and barefooted boy, he immediately began to take off his own shoes to give to the poor ragged child; the servant remonstrated, but to no purpose: he argued 'that his mamma said he might give away what was his own, and his shoes were his own, and he had others at home, and could very well spare these for a poor boy who had none.' His mother was surprised to see him return without shoes, though she could not avoid a smile when she heard his account of the reason for his soiled socks. She again explained to him what she meant by giving away his own, and told him that by parting with his shoes or clothes he only put his father to the expense of buying more: they could scarcely be called his own, as his friends were obliged to pay for them; but in future he should have a certain sum every week to be really his own.

and which he might spend for his own pleasure, or give to any object he thought proper. This proposition pleased him much, as it put him in possession of the means of doing good to others; and his weekly allowance was quickly expended in acts of benevolence.

“It would be well if all children were taught to engage in works of benevolence and usefulness from their infancy, doing good to others according to their ability, in the different stations they occupy. A little of this training would also be of vast advantage to servants. How much might be spared in many families to help the poor, by a little care and management. I knew a very poor and very old woman, in a state of extreme destitution, who derived most of her comforts from a family who considered her daily wants. Every day after dinner the servant used to gather up the fragments of meat and bones, boil them up with an onion and other savoury herbs, thicken the broth with oatmeal, and take it to her warm and comfortable. The children were so accustomed to this, that they always had this poor woman’s wants

in view, and would willingly have given up part of their own dinner, rather than she should have gone without. After a high wind they would go into the garden and gather a bundle of sticks for her. They would sit and read to her on a winter's afternoon; and if they had nothing else to give, they always had a kind word and an affectionate look."

Mrs. Mason listened attentively to the foregoing remarks, and after expressing her obligation to Mrs. Mortimer, said her idea was, that her children were quite too young to enter at all into the meaning of doing good, consequently she had never said any thing to them on the subject. She had frequently allowed them halfpence to give when beggars came to the door, as she thought that would help to make them charitable; but in future she would endeavour to act upon Mrs. Mortimer's plan, and encourage them to save money for the "Orphan Fund," instead of spending so much for cakes and fruit.

Margaret and the children were so engrossed with the work and the pictures, as one party

had so many questions to ask, and the other so many explanations to give, that when Mrs. Mason was ready to go, they were unwilling to part, and begged to be allowed to stay longer. Their mamma told them she must have them go with her, as papa would be waiting dinner; but if Mrs. Stanley would permit Margaret to spend the next day with them, they might hear a great deal more about the things they had seen, and the poor heathen children they were designed for: she would likewise find something for them to make bags with, and shew them how to work, that they might help the very poor little children who had no kind mother to care for them. She moreover told them, they should come every week to bring their pence to Mrs. Mortimer, for the "Orphan Fund." This assurance reconciled them to the thought of going home; and Margaret promised, if her mother gave her leave, she would spend the next day with them, and teach them how to work.

All the members of the working society assembled at an early hour, each desirous of



seeing the articles when all were collected together : and each was delighted to find in how short a time so much had been done by themselves, and how many things had been contributed by friends to aid them in their benevolent enterprise, and to enable them so soon to send out the first fruits of their industry to the heathen, as an earnest and pledge of future and more energetic efforts.

Mrs. Mortimer enjoyed considerable pleasure in witnessing the happiness of her young coadjutors, and thanked God for having made her the means of leading them to such results. She did not fail to admonish them against being vain of themselves, on account of what they had done, and referred them to the example of David when he and his people offered so willingly and largely of their substance for the building of the temple at Jerusalem. Instead of exulting at the vast amount he was enabled to offer, he piously traces it all to God. "But," said David, "who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of thine own



have we given thee. Oh Lord our God, this store that we have prepared, cometh of thine own hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness."

"My dear young friends," said Mrs. M. "I hope you will be able to add with David, 'As for me, in the uprightness of my heart have I willingly offered all these things.' Seek purity of motive in all your engagements, and ever be ready to say, 'Not unto us, not unto us, but unto thy name, O Lord, be all the glory.' 'Watch and pray, that ye enter not into temptation;' and while you rejoice in what you have done, may the recollection of the vast heathen field yet uncultivated, and which is calling for Missionary labour, stimulate you to redouble your exertions, and make you more diligent in the work of the Lord. Look at the picture of the martyred Missionary at Erromanga, and your hearts will respond to every call for fresh efforts to send the Gospel of peace to these sanguinary savages; you will, with the deepest feelings of emotion and commiseration, sing—

"Fly abroad thou glorious gospel,  
Win and conquer, never cease;  
Let thy lasting wide dominion  
Multiply and still increase."

Whilst Mrs. Mortimer was thus addressing her young friends, the sound of a carriage driving up to the door interrupted her. As such an event was altogether unexpected, various conjectures passed through the minds of several of the young folks, as to who it could be, and whether it was any body come to look at their work, or to bring some materials for them to make up, to purchase something already made, to give a donation to the "Orphan Box," or perhaps become subscribers. But when Mrs. Harrison's name was announced, every one was delighted: Harriet and her sister, on account of the real regard they entertained for her, and the rest of the party, from the pleasure they anticipated in seeing this venerable lady, who had been such a kind friend and donor to their little society, and whose esteem they were anxious to possess.

Mrs. Mortimer lost no time in introducing

her ancient friend to the members of the working party, who were highly gratified at the interview; and Mrs. Harrison congratulated them upon the happy choice they had made, in following out the plans of usefulness and improvement her friend had suggested, rather than seeking amusement in the ways of sin and folly; she expressed great satisfaction at their efforts to do good, and some degree of astonishment at the number of articles already procured; she also brought them some useful plain work done by Hannah and Janet, to add to their store. After admiring many of the articles: some for their economy, others for their usefulness or neatness, and many for the taste displayed in them, she looked at the "Orphan Box," and inquired what was to be done with its contents. Harriet directly informed her that her aunt made the box, and they all contributed something every week; that the money she had given them was put into it, besides several other donations, and the money received for articles sold, as they were very anxious to get one girl at least into

a Missionary school; that they hoped to have enough money in a short time for that purpose; and that they intended having the girl called "Margaret Mortimer."

"Dear Mrs. Harrison," said Margaret, "I wish we could have two children in the same school, one named after *you* as well as one after aunt. Oh it would be so delightful to have your names together in India; and as you gave us so many beautiful things to make up, I think we ought to try; and I am sure it would be a good thing for some poor orphan girl; for aunt has read to us about the shocking cruelty of their parents, who leave them to starve, or want to sell them, and all sorts of bad things."

"Make yourself easy about this, my dear child," said Mrs. Harrison, "and it shall be done. I have been subscribing to the fund for 'Missionaries' Widows;' and in future will also contribute towards the support of 'Heathen Orphans;' and will begin by supporting one to be called by my own name; perhaps I may do more; but I will first take into consideration what school to select, and also whether a second should be a boy or a girl.

"I have now a proposal to make, which I hope will be agreeable to all the party; and that is, for you to come and spend a long day with me next Tuesday week, when I hope not only Mrs. Mortimer but Mrs. Stanley will accompany you; and when I tell you my secret, I think I shall have no difficulty in obtaining their consent. I regret that I have hitherto done so little for the cause of Missions, and certainly should not have come to-day, had I not been desirous to see what my young friends were doing, and also to encourage them to do more. Last week, I heard that Mr. Joseph Stanley was coming to preach about twenty miles from Haddon; and as I know he is well acquainted with Missionary operations, and is such a strenuous supporter of them, I wrote to beg he would come to the hall, that I might consult him on the subject.

"I think, Margaret, I shall have my boy called 'Joseph Stanley,' and have him educated for a native teacher, as I know your brother would willingly have gone himself as a teacher of heathens if his health would have permitted;



so we will endeavour to have his name in remembrance among the heathen. What do you say to that?"

Margaret could scarcely say any thing to it, her eyes filled with tears of joy, at such unexpected good news; and Harriet seemed to think she was in a trance, as it was almost impossible it could be true, it was so delightful. At length she exclaimed, "Dear Mrs. Harrison, how good and kind you are: oh! what will mamma say to this unthought of pleasure. And Margaret and I can never be thankful enough. But are you sure Joseph will come?"

"Yes, my dear," said Mrs. H. "as sure as we can be of any future event; he has promised to come if nothing unforeseen should prevent; and I have ordered Reuben to leave home at five o'clock in the morning to fetch him; so I hope to have his company to dinner on the Monday, and beg you will all come early on Tuesday morning, that we may have a long day, as I have many curiosities in an Indian Cabinet, that has not been opened for years; and as I think they will interest you young

ladies, I shall request Mr. Joseph Stanley to shew them in the morning, and explain to you what many of them are; and in the evening I hope he will favour us with some information respecting the Missionary cause: not only for our benefit, but also for the benefit of many of my neighbours, whom I have invited to attend, who at present are very ignorant on this as well as on most other subjects connected with the propagation of the gospel. Who can tell what good may arise out of this meeting? our Lord can command his blessing to follow our endeavours to promote his glory; let us pray that his Spirit may be with us, and that the hearts of some may be opened to receive instruction; perhaps we may be able to raise another small society at Haddon, if we can find a Mrs. Mortimer to take the lead."

Mrs. Harrison now intimated her intention of leaving; nor could the united entreaties of Mrs. Mortimer and her young friends, prevail upon her to stay to tea.

The reader must imagine the delightful anticipations of Harriet and Margaret Stanley, in

prospect of visiting Haddon-Hall again, and seeing the kind old servants,—the good tempered Janet,—and walking in the beautiful gardens which afforded them so much pleasure on a former occasion; and how all their pleasure would be increased, by the company of that beloved brother who had been so long absent, and whose presence always afforded fresh gratification: as he continually opened to them some new sources of amusement and improvement, all calculated to make them valuable members of society. Then this visit arose out of their work, and their companions in labour were to go with them and partake of all their enjoyments, and see this dear brother of whom so much had been said. They expected he would give them so much good advice, and encourage them to persevere; and they knew he would be very glad to find they had induced their young friends to unite with them in their attempt to do something for the Missionaries. In fact, so many reasons arose in their minds for unmingled joy, that it was with difficulty they could attend to the duties of the afternoon.



Caroline Fletcher and the Misses Heradine, were equally happy at the prospect of their visit, and almost in ecstasies at the thought of it; but their delight was all in anticipation, they had no retrospective view to combine with their pleasure; and though they wished very much to meet Mr. Stanley and hear his address, their feelings were of a different nature to those of Harriet and her sister.

Mrs. Harrison, as she departed, went up to the "Orphan Box" and put in a deposit, but to what amount no one could conjecture. The prints by Mr. Baxter belonged to her, and had been kindly sent to be exhibited with the Missionary work, as they were likely to interest visitors who might not have seen them before. Mrs. Fletcher, Mrs. Heradine, and many other friends came in, in the course of the evening, and were amazed at witnessing the effect of that *utility* and *economy* of which they lately had heard their children speak; and could scarcely believe that so much had been done without the expenditure of any money, and that such a valuable present should be prepared

for a Missionary school, simply by good management, and gathering up the fragments.

Mrs. Stanley brought two shillings for the "Orphan Box," sent by Herbert, who had written several copies of a hymn composed by a converted heathen, and sold to his friends: he hoped to obtain more in a similar way, and thus to aid his aunt and sisters in their benevolent plan.

This busy day appeared too short for the happy party; as night would put a stop to fresh visitors coming, and nothing more would be put into the box, which now became a matter of deeper interest than ever, as it felt heavy, and betokened success. Caroline Fletcher was very anxious to have it opened, that they might know the extent of their riches; but this was overruled, till Mrs. Harrison could again be consulted, as to what school or what part of the world she would fix upon.

Nancy brought in a letter directed for Mrs. Mortimer, which, when opened, was found to contain "verses addressed to the Members of the Juvenile Working Society, for the Promo-

tion of Christian Knowledge," and half-a-crown as a donation to the "Orphan Fund," sent by a friend who was unable to come and inspect the fruits of their industry. Our readers will naturally expect to be favoured with a copy of the poetry. Mrs. Mortimer likewise desired Harriet, as secretary, to write a copy of the verses in the minute-book of the society, and, for the advantage of those who cannot refer to that book, they are here inserted.

Though feeble our efforts, though weak are our powers,  
Yet the humblest endeavour the Godhead may own;  
And the efforts we make, like the odours of flowers,  
May be wafting a blessing whilst we are unknown.

In the shade of retirement may often be breathed,  
The whisper of mercy, the soft note of love;  
And the garlands of pleasure are fairest when wreathed  
With buds never dying that blossom above.

Amid your amusements you thus may entwine  
The flowers of Benevolence, Mercy, and Truth;  
And a ray flashing brightly from regions divine  
Will gild with its glory the offerings of youth.

The mite of the widow, the gift of the poor,  
Will be owned by the Power that approves them in heaven;  
And the Saviour will smile on his little ones more  
For the spirit they shew, than the gift that is given.

Mrs. Mortimer's friends were highly gratified with the exhibition: several articles were purchased, and several donations given. The young people were also encouraged to persevere, by the promises of many ladies to give materials for their use; so that they were not likely to sit still for want of them.

## CHAPTER II.

The box prepared—Christ's commission, how fulfilling—Great Britain once pagan—Letter to Margaret—Death of John Boyle, an Indian boy.

THE next morning, Harriet and her sister entered upon the delightful occupation of assisting their aunt to wrap up carefully every article ready to put into the box. When all was finished, and the box well secured, Margaret again reminded her aunt of the promise she had made to tell them all about the Missionaries, and hoped she would do so at the next meeting, when Caroline Fletcher and the Misses Heradine would be with them; "they were," she said, "always asking some questions about the society, the schools, and the heathen, and she was sure they would be glad to hear about them." Their aunt told them she certainly intended to keep her promise, and would endeavour to give them

some further information on a subject in which they all felt so much interest; she also reminded them how often they had read the history of the first Christian Missionaries, and the success of their labours. "The apostles," said she, "were the first Missionaries; and Jesus Christ, when he said, 'Go ye into all the world and preach the gospel to every creature,' might be said to lay the foundation of all future Missions; and obedience to this command, is carrying out the plan.

"At different periods, from the days of the apostles to the present time, agents have been raised up; some have been sent out by individuals, others by societies, and there are not wanting instances of persons who have been so influenced by pity for their perishing fellow-creatures, and by the constraining love of Christ, that they have encountered alone, all the dangers and trials incident to the first preachers of the gospel amongst barbarians.

"You are both sufficiently acquainted with English History, to know that our own beloved and highly favoured country, was once the abode of rude and uncivilized pagans, and that we



are indebted to Missionaries from Rome, for the introduction of religion and learning ; consequently we are bound by the ties of gratitude to impart these blessings to others: and I believe it is the honour of modern times to enlarge the plan of Christian Philanthropy, and erect a platform upon which every denomination can take a part in the vast enterprise of evangelizing the world.

“My dear children, however gratifying it may be to converse about Missionaries, I hope the knowledge thus gained will not satisfy you; you must read for yourselves,—read to increase your zeal in the cause, and to keep pace with the eventful times in which it is your lot to live.”

“We do, aunt, read a great deal,” said Margaret; “but that is about what is doing now; we want to know how it was before we were born; it seems as if things were so different when you were a little girl, and we like you to tell us, because you make us understand, and we can ask you questions.”

“I cannot tell you any more to-day, my

dear," said Mrs. Mortimer, "as your mother has work for you at home this afternoon; and however important works of charity may appear, we must not neglect the duties of home, and leave undone those things which demand our attention, and promote the comfort of those around us; your brothers would not admire your industry in the Missionary cause, if their stockings were unmended, and their new shirts unmade. Be thankful, my dear children, that your kind mother has taught you to be useful, and that you feel pleasure in assisting her."

An important event occurred at Grove-Cottage next morning; the postman called and left a letter for Miss Margaret Stanley; and as this was the first letter she had ever received by post, and all really her own, and from her brother Joseph too, it was no trifling matter in her estimation, and she sat down to its perusal with emotions of no ordinary pleasure. The letter was afterwards read aloud by mamma, for the benefit of Harriet and her brothers, and then forwarded to aunt Mortimer, who requested that it might be read at the next working meet-



ing. As it is not necessary to keep our young readers in suspense as to the contents of this letter, we will insert it here.

“My dear Margaret,

“You say in your kind letter, with which I am much pleased, that you wish I would write to you about the Missionaries; I suppose you mean rather about the converts to Christianity in heathen lands.

“I congratulate you upon the progress your little society is making, and rejoice to hear that you are likely to have funds sufficient to select one child for instruction. No doubt many poor heathen children will bless God through eternity, for having put it into the hearts of British Christians (and British children too) to use means to rescue them from the evils of idolatry. Many are now in heaven casting their crowns at Jesus’ feet, with the ‘great multitude which no man could number, of all nations, and kindreds, and people, and tongues,’ and ascribing ‘salvation to our God, which sitteth upon the throne, and unto the Lamb.’

“As an encouragement to you to proceed in your labour of love, I will remind you of Mr. B.’s family, who support three native children in the Mission school at Bellary. It perhaps will be interesting if I give you some extracts from a letter written by Mr. Reid, the Missionary there, to Mr. B., it is an account of the happy death of John Boyle, one of the three

children above-mentioned. Mr. Reid says, "He was in perfect health on the morning of March 4th, and continued quite well till about four in the afternoon, when he began to feel unwell; but no bad symptoms appearing, I gave him a little medicine, and at half past six I went to attend our Missionary prayer meeting. During the first prayer I was called out and found him worse. Some symptoms of cholera having become manifest, I gave him cholera medicine, and sent for our medical friend, who came very soon, and administered more, which, though it occasioned relief from suffering, had no effect in checking the disease; this defied the power of medicine, and inwardly consumed the vital energies. He suffered comparatively little pain; his sunken eye retained some of its vivacity, and turned towards the person addressing him: his sweet smile shone through his changed countenance, and his intellect was sound and collected till within a few minutes of his decease: this was truly comforting, as it gave me an opportunity of ascertaining the state of his mind.

"During the few minutes' conversation I had with him before I went to chapel, he appeared cheerful and happy; he had no doubt or fear to cloud his simple faith; he seemed ready, if the Lord pleased, to die. When I saw him getting worse, I continued almost constantly with him; and when he appeared most easy, I endeavoured, by a few questions which would require no effort to answer, to ascertain his views and feelings: he seemed often as if he wished to speak more but was unable.

"At one time I said to him, Do you know you are in a dangerous state, John?"

"Yes, I know I am; but Christ died to save sinners."

"Have you not provoked your Saviour much by your sins?"

"Yes, and I am very sorry; but he will pardon me in answer to prayer."

"Have you then sought pardon?"

"Yes."

"I then directed him to the precious declarations of God's word, in which he placed entire confidence. When asked if he had any doubt, he replied,

"No."

"At another time I said, Dear John, are you glad God brought you here?"

"Oh yes," he said, "or I had lived as a heathen, and died without hope."

"What is the ground of your hope?"

"Jesus Christ."

"Do you love Jesus?"

"Yes."

"Do you think he loves you?"

"Yes."

"He was now too weak to say more. At another time he said, 'What should I do without Jesus to support me?'

"At a quarter to four on Thursday morning, March 5th, feeling his end was near, he raised himself into the attitude of prayer, but from weakness fell back; he repeated the attempt, but fell again on

the master's knees; who seeing him manifest concern said, 'Don't be afraid.'

"Sir," he replied, "my whole trust is in Jesus Christ."

"His mind then wandered, he spoke a few unintelligible words; afterwards a spasm came on, and while the servant was running to call on me, he fell asleep in Jesus."

"This, my dear Margaret, is one of the many instances of usefulness that are occurring in the Mission schools. I have no doubt you will feel deeply interested in the account, as you know his kind benefactors. How delightful must be their feelings at receiving such a rich reward,—what earthly pleasure can be compared to this?

"But what shall I say to my dear little sister about the happy death of John Boyle? Shall I point her to the same Saviour that John sought? Yes, 'for there is none other name under heaven given among men whereby we must be saved.' And *you* need that Saviour as much as John could have done. You have been brought up to know his will, and read your Bible; John was brought up a heathen, ignorant of the true God, till he was taken into Mr. Reid's school. Only think, my dear Margaret, how short was the warning of death which John received. You, though young and in health, cannot tell how long you have to live.

"A thousand children young as you  
Are called by death to hear their doom."

"Go, then, to Jesus the Saviour, choose 'that good

part,' and you will be happy in early death, if God sees fit to call you, and still more happy in longer life, if spared to work for his glory.

"You have begun to help others; this is so far well, but working for others will not save you; something more is necessary, and I hope you will choose 'that good part' which can never be taken away from you. I must ask you to accept this letter instead of the poetry I promised. I think the account of John Boyle will encourage you to persevere in raising funds to support an orphan, better than any thing I can say. I suppose you will make great progress in your society, before I shall have the pleasure of seeing you. Love to all at home.

"Your affectionate brother,

"JOSEPH STANLEY."

### CHAPTER III.

Beginning at the beginning—Luke's history—Rapid increase of the first churches—Persecutions—Missions from Jerusalem—Saul—Extent of the Apostles' labours—Persecutions—Interest in reading the Bible—Did Paul preach in England?—Paul's death at Rome—Why so much is said about Paul—Was Peter Bishop of Rome?—Does Scripture forbid priests to marry?—Milner's Church History—Stephen—Cornelius—The Ethiopian eunuch—The books of magic at Ephesus—John.

As soon as the young party were seated at work, Margaret's highly prized letter was read to them; several comments were made upon its contents, and many questions were asked about Mr. Reid's school. When this business was satisfactorily settled, Miss Heradine requested Mrs. Mortimer to begin the account she had promised, of "Missionary Societies;" for if the Misses Stanley wanted information on the subject, they must need it much more since they had scarcely heard or thought about it before they attended the working meetings. A wish had been expressed, that Mrs. Mortimer should



*"begin quite at the beginning;"* she therefore selected the history given by the evangelist Luke, for the evening's reading; and as Nancy was so willing to assist in working for the society, she was also called in, that she might have the benefit of hearing.

"Aunt," said Harriet, "I thought you were going to talk to us, and that we might ask you questions. I did not think that you would read this evening."

"You may all ask," replied Mrs. Mortimer, "what questions you please, arising out of the subject; as I am not going to read a detailed account, but merely a sketch, which I have written to keep us from wandering too far about."

"St. Luke, in the Acts of the Apostles, gives a delightful, though very short account of Missionary exertions. He informs us, that after the Ascension of our Saviour, the number of the disciples was about one hundred and twenty, and this small number, in Jerusalem alone, soon increased to many thousands. We read of three thousand converted under one single dis-

course,—of multitudes added to the Lord, both of men and women,—of a great company of the priests being obedient to the faith, and that the Lord added unto the church daily such as should be saved.

“In fact, so rapid was the spread of Christianity, that when Peter and some other of the apostles were brought before the Jewish council, one accusation brought against them was, ‘Ye have *filled* Jerusalem with your doctrine!’ Hitherto the apostles had only proclaimed the glad tidings of salvation, through a crucified Saviour, to the Jews, and appeared unwilling to leave Jerusalem; but persecution arose, and with it a true Missionary spirit. The disciples had not carried out the injunction of their risen Lord, ‘go ye into all the world, and preach the gospel to every creature;’ but when persecution scattered them, they ‘went every where preaching the word.’ We read, that ‘Philip went down to the city of Samaria and preached Christ unto them.’ He confirmed the doctrine by the exercise of those miraculous gifts bestowed upon him; for many that had unclean spirits, or palsy,



or lameness, were healed, and 'there was great joy in that city.' After this, follows the remarkable conversion of St. Paul, whose boldness in preaching at Jerusalem, and charging home upon the Jews the murder of Christ, so exasperated them, that a number of them bound themselves with an oath to take away his life; but this turned out to the furtherance of the gospel they laboured to destroy: as it was eventually the means of his visiting Rome, where, amongst many other converts, there were some even of Cæsar's household. You may form some idea of the importance of the church at this place, by reading the Epistle to the Romans.

"We are told by the inspired historian, that Saul went to Damascus, breathing out threatenings and slaughter against the disciples of the Lord, and that Jesus arrested him in the way, and he heard a voice saying, 'Saul, Saul, why persecutest thou me?' He himself informs us that he 'was not disobedient to the heavenly vision, but shewed, first at Damascus and Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they

should repent and turn to God, and do works meet for repentance.' Shortly after, Paul and Barnabas were solemnly and expressly set apart for Missionary labour, and sent forth by the Holy Ghost. They visited Selucia, Cyprus, Salamis, Paphos, Perga, and Antioch."

"I am glad to hear of Antioch," said Caroline Fletcher, "because the disciples were first called Christians there."

"Yes," replied Harriet, "but it was not a mark of honour but a term of reproach, applied to them by their enemies, who raised up persecution against Paul and his companion, and expelled them out of their coasts."

"This," said Mrs. Mortimer, "was also over-ruled for good, for Paul and Barnabas waxed bold, and said, 'It was necessary that the word of God should first have been spoken to you (Jews); but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles;' so 'they shook off the dust from their feet as a testimony against them, and came to Iconium. They were driven from Iconium, and fled to Lystra and Derbe, cities

of Lycaonia, and unto the region that lieth round about, and there they preached the gospel.' After this, they passed through Pisidia and Pamphylia, and at length came to Antioch; 'and when they had gathered the church together, they rehearsed to them all that God had done with them, and how he had opened the door of faith unto the Gentiles.'

"After this, 'being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy to all the brethren.'

"We next read of Paul choosing Silas as his fellow-labourer, and travelling into Macedonia. You will all recollect the circumstances connected with his preaching there,—the conversion of Lydia,—the imprisonment of Paul and Silas,—the conversion of the Philippian gaoler, and Paul's spirited message to the magistrates.

"Persecution, stripes, and imprisonment, did not for a moment deter the apostles from entering upon fresh fields of labour and toil. Thessalonica soon exhibited trophies of victory through

the preaching of the cross; as a great multitude of the devout Greeks believed, and of the chief women not a few. Again, persecution hastened the extension of the Redeemer's kingdom, as Paul was driven from Thessalonica by the enraged Jews, and went to Berea, where he preached to the noble-minded Bereans the gospel of peace, and many believed to the saving of the soul. The envy of the Jews followed him here, and they stirred up the people to jealousy, which caused the brethren to send Paul away; but not before his message had been received by many honourable women, who were added to the number of converts on this memorable journey."

"I am always glad," said Emma Heradine, "to hear of so many females attending to religion; but I never before thought that the Acts of the Apostles was a Missionary history, and that the apostles were Missionaries. Really, I shall like to read it now better than ever."

"I cannot think how it is, Mrs. Mortimer," remarked Caroline Fletcher, "that you make us like the very things we used to think but

little about. I did not like work till you taught me to like it; and I am sure I never thought much about reading the Bible except on Sundays, and often wondered how it was Harriet and Margaret read it so much."

"Oh," said Harriet, "we have always been encouraged to read it, and to like it. Mamma and aunt endeavour to explain it so as to make it interesting to us; but I must confess, like Emma, I did not think of the apostles as Missionaries."

"Please, Mrs. Mortimer, can you tell us whether St. Paul ever preached in England?" inquired Mary Heradine.

"It has been said by some persons, my dear," said Mrs. M. "that he did; but we have no authentic account of his visiting our Island, and we cannot place much dependance upon tradition; of this, however, we are certain, that he was very successful in preaching the gospel in Europe. After leaving Berea he visited Athens, where, as in other places, he made known the glad tidings of salvation; and, as I before observed, he spent some considerable time in Italy and Greece, where his labours were abundantly bles-



sed. He speaks also of his journey into Spain, which shews that if he did not visit Britain, he came so near that our ancestors probably might hear the gospel through some of his converts; but this is uncertain, as Britain was but little known to the ancients.

“Paul ended his honourable and useful life at Rome, as a martyr to the cause he had espoused.

“I hope this brief outline will induce you all to study attentively, not only the Acts of the Apostles, but also the beautiful letters addressed by the apostles to the churches gathered from among the Gentiles. You will also do well to study Scripture Geography, and trace on a good map the travels of St. Paul, as it will tend to illustrate Bible History.”

“How much more is said about Paul than any of the others,” observed Mary Heradine.

“That may be accounted for,” said Mrs. Mortimer, “from his character and circumstances: he was ardent and energetic as a persecutor; and his natural ardour and energy were employed with double diligence in the cause of Christ. As a man of learning and

education, he was probably better acquainted with Gentile prejudices than some of the other apostles; and his privilege as a Roman citizen, which he did not fail to use, gave him an advantage over the poor fishermen of Galilee. Yet, with all these superior attainments, he speaks of Peter, and James, and John, as pillars of the church; while he declares that he is willing to become all things to all men, so that he may but save their souls. He takes to himself no higher title, than 'less than the least of all saints.'"

"Do you think, aunt," inquired Margaret, "that Peter was Bishop of Rome, as the Roman Catholics say? because if he was, I wonder that he did not write a long letter or epistle to them, as well as Paul."

"We read of nothing in the New Testament, my dear," answered Mrs. Mortimer, "that gives us any reason to think that Peter ever was Bishop of Rome; and I think the Roman Catholics are rather unfortunate in having selected Peter as their bishop. Paul, as you say, wrote a very long epistle to the Romans; but Peter addresses his first epistle to the strangers scat-

tered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; and his second to 'them who had obtained like precious faith.' The object of both is, not to exalt one church above another, but to point out to the saints in general their duty; to remind them of the 'words which were spoken by the holy prophets, and of the commandment of the apostles of the Lord and Saviour,' to warn them against the errors that were already creeping in, to destroy the faith and unity of the body, and to caution them against the 'scoffers, walking after their own lusts,' saying, 'where is the promise of his coming?' No particular allusion is made to the Romans in any part of his writings."

"How is it, aunt," said Harriet, "that the Romish priests are not allowed to marry, if they call Peter their head? for we know he was married, because we read of Jesus curing the mother of his wife, when she lay 'sick of a fever.'"

"This, my dear," said Mrs. Mortimer, "like many other of their notions, is of man's invention, and has no foundation in the word of God; but we will not discuss the erroneous opinions



of the Roman Catholics at the present time, as it will lead us too far from the Missionary subject.

“Milner’s Church History will be an excellent work for you to read as you get older; he takes up the history from St. Luke, and with the scanty materials he could glean, shews the true church of God amidst the severest persecutions in the darkest ages. He also unfolds the iniquity of the man of sin,—points out the rise and progress of Popery, and leads you through the glorious era of the Reformation. I should recommend the careful perusal of this valuable work to all young people, who have time for reading, and access to books.

“Many other interesting facts connected with the Mission narrated by Luke, will readily occur to your minds: such as the history of ‘Stephen, full of faith and power, who did great wonders and miracles among the people;’ and though he so early fell a martyr to the rancour of the Jews, yet doubtless his testimony was owned of God to the furtherance of the gospel. Peter’s memorable visit to Cornelius, is a beautiful manifesta-

tion of the grace of God, in opening the door to the Gentiles. Philip's interview with the Ethiopian eunuch, whereby the all-atoning sacrifice was made known even to the descendants of accursed Ham, is another display of God's mercy. In another place we read, 'so mightily grew the word of God, and prevailed (at Ephesus), that many that believed came and confessed, and shewed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men.' This was no small proof of the reality of their conversion, as the price of the books amounted to no less than 'fifty thousand pieces of silver.'

"Doubtless all the apostles were engaged in promoting the cause of Christ, though we hear more of some than others. Some were early called to seal their testimony with their blood. James wrote to the twelve tribes who were scattered abroad, from which it seems as if he had confined his labours more to the Jews, and continued chiefly at Jerusalem. Jude addressed his epistle to them who were 'sanctified by God

the Father, and preserved in Jesus Christ,' which intimates that he laboured to confirm in the faith those who were already called; hence he exhorts them that they should 'earnestly contend for the faith which was once delivered to the saints.'

"The beloved John outlived all the apostles, and was banished to the 'Isle of Patmos, for the word of God and the testimony of Jesus Christ;' where he had that divine revelation, in which was made known to him the things that must shortly come to pass. He addresses the most faithful warnings and solemn counsels to the seven churches of Asia, shewing the deep interest he took in their welfare; for though the despotic power of a heathen emperor prevented his visiting the churches, he was with them in spirit, and exerted his power to save them from declension, by his admonitory letters.

"Thus you see, my dear young friends, all the apostles, as christian Missionaries, laboured to spread abroad the great salvation among the Gentiles as well as among the Jews."

"Thank you, Mrs. Mortimer, thank you," resounded from several voices; "we shall begin

again to read the New Testament with fresh pleasure, now you have taught us to think of it in this way."

Harriet acknowledged, that she felt quite disappointed when her aunt said she was going to read from the Acts of the Apostles, as she had read it so many times; but she now felt greater pleasure in going through it again, and connecting it all with the great work of christian Missions.

Margaret sagely remarked, "You might well say, aunt, that I had given you 'a long task,' when I asked you to 'begin at the very beginning.' I did not think that you would go so far back, but that you would begin to tell us about what was done when you were little. I am so glad you have begun here, because I am sure you must tell us a great deal before we come to the end."

"Mrs. Mortimer expressed great pleasure at having gratified her young friends: especially as it led them to see new beauties in the Scriptures; and told them she hoped all their future meetings would be as pleasant to them, and as pro-

fitable to herself as this had been, for she found her own heart cheered and animated by reviewing the labours of the apostles."

Emma Heradine requested Mrs. Mortimer to lend her the paper which had been written for them, that she might go through it again by herself; at the same time asking permission to read it to her sisters and some other young friends.—Her request was readily granted.

The work was then laid aside; the meeting as usual, was closed by reading a chapter from the Bible, singing a hymn, and offering prayer. The party then broke up, with the pleasant reflection that the evening had not been spent in vain.

## CHAPTER IV.

Recollections of visit to Mrs. Harrison—A new assistant—Advantage of re-perusal of Scripture—Portuguese discovery—Polish Missions—Progress of the Gospel not dependent on human power—The Pilgrim Fathers—Danish Missionaries—Swartz—Moravian Missions—Selection of books—Whitfield—Wesleyan Missions—Dr. Coke.

AT this meeting, as might naturally be expected, our young friends reverted, with considerable pleasure, to their happy visit to Haddon-Hall, and dwelt with delight on the prospect of hearing, at some future period, not only of "Margaret Mortimer" and "Tabitha Harrison" being in some Orphan School, but also "Joseph Stanley" as a native teacher, preaching to his dark and benighted neighbours the truth as it is in Jesus, and turning many to righteousness.

You may picture to yourselves the happy group assembled at Mrs. Harrison's. After having gone through the beautiful gardens and grounds, they returned to the house, to inspect all the curiosities of the Indian cabinet. After surveying



these curiosities, and making their remarks, they assembled to dinner, and were entertained with much agreeable conversation on the occurrences of the day. Before they left Haddon-Hall the whole party met, together with the servants, some of the rustic neighbours, and a few farmers with their wives and daughters, to hear an interesting discourse delivered by Mr. Stanley, on the subject of "Christian Missions." A longer history of this delightful day cannot now be given, since it is time to proceed with the account from Mrs. Mortimer, as before proposed.

Another friend joined the working party for a time—Amelia Bloomfield, a niece of Mrs. Mortimer's, who came to spend the autumn with her aunts and cousins. As she was older than Harriet, and very industrious, they all hoped for great assistance from her, which she as cheerfully offered. Indeed she had laid out the work, and placed the chairs in readiness when they arrived. After the first introduction, she felt as much at home with Emma, Mary, and Caroline, as with her cousins, and they were all soon seated at work.

Emma began by saying she had brought back Mrs. Mortimer's paper, which she had read to her mamma and sisters, and from the information it contained, her sisters had been induced to read the Acts of the Apostles together during the past week, and intended reading the gospels and epistles in the same way, for improvement and instruction, as they were surprised to find how greatly the labours of the apostles were blessed in so short a time, and wondered they had not been struck with it before.

"What are you going to tell us to-night, aunt?" inquired Amelia Bloomfield; "I am sorry I did not come in time for the last meeting; but I suppose I may read the paper Miss Heradine mentions, to-morrow."

"Certainly you may," replied her aunt, "and during your visit, assist me in selecting suitable subjects for reading and conversation on future evenings. I have, on the present occasion, chosen one that may not be quite so interesting as the last; though, after the lapse of centuries, it forms a link in the great Missionary chain, which I think we ought not entirely to pass



over. I shall not dwell upon it, but simply make such references to the circumstances as will excite your curiosity, and induce you to read more detailed accounts. As this is my principal object, you will not expect a long paper.

“In the sixteenth century the Portuguese and Spaniards discovered vast countries hitherto unknown, particularly those which have been called ‘the New World’ of the West. These discoveries led to the extension of the Popish power in the new world, though it began to decline in Europe. As the Spaniards and Portuguese were devout adherents of the Roman Catholic Church, they zealously entered into the scheme of christianizing the newly discovered countries. Orders were issued to make the people Christians according to *their* notions. The power of worldly governors was united with the power of church officers. The tyranny of the State and the Church were both employed at once, and wherever the Europeans landed, they set up a wooden cross, and took possession of the country in the name of his holiness the Pope.

“ Priests and friars followed in the train of discovery and conquest; for the soldier generally went before the preacher, and used his sword to make way for the minister of the Gospel! After this preparation, whoever would only submit to be *baptized*, was at once called a Christian! and, in many cases, the only choice offered to these ignorant and conquered Pagans, was to be baptized or to die.

“ This abuse of the Christian name can only be viewed with sorrow and disgust. We may well trace the course of many of these Missionaries with horror. It might often be said, ‘their feet are swift to shed blood.’ Their converts were such as they had first enslaved and then insulted. We must needs pity the poor creatures forced into a profession of religion, and submitting to the ordinance of baptism to save their lives. Yet we cannot but indulge a hope that, amidst all this error, and superstition, and cruelty on the part of the conquerors, there were some good men among them, who had not so learned Christ. Some, whose names are lost amidst the glory of warlike triumph, and the

pomp of martial fame, whose names are not recorded in the history of their country, but stand written in the Lamb's book of life, as those who have turned many to righteousness.

"There have been Roman Catholic Missionaries who, in many things, set a pattern worthy of imitation. With indefatigable zeal they travelled through distant lands to propagate their faith, endured hardships of every kind, carried on their enterprise through unknown difficulties, persevering till all obstacles gave way before them. They went over a large portion of the continent of India, and many of the adjacent islands; they visited the great empire of Japan; and fearlessly entered the very heart of China. The dark continent of Africa was also visited by them, with a view to bringing its fierce inhabitants under their dominion. But over the history of this Mission, religion weeps, and humanity shudders. Let us pass by for the present, and proceed to one that has a bright as well as a dark side."

"How very different this account is to the one you gave us before," said Emma; "there it

was the preachers who suffered, not the heathen; nothing was done by the apostles to make their hearers renounce idolatry, except trying to convince them by argument, how foolish it was."

"The religion of Jesus Christ, my dear young friends," replied Mrs. Mortimer, "requires no sword to assist its progress but the sword of the Spirit, which is the word of God. Our Missionaries are required to follow the example of their divine Master and his Apostles,—to go in the meekness of wisdom, and to conquer by love. The history of modern Missions has proved the excellence of this method by instances of its success.

"We will, for a moment, just glance at the 'Pilgrim Fathers' of the United States: those pious and holy men, who were driven by the strong arm of power from their own dear home and English sanctuaries; they sought liberty of conscience in newly discovered regions, and after encountering difficulties known only to first settlers, they were at length enabled to sit under their own vine and fig-tree, and to worship God according to the dictates of their own conscience. To bring the heathen to God, was always a part

of their religion. The labours of their Elliott, the 'apostle to the Indians,' the Mayhews, Jonathan Edwards, Brainerd, and others, furnish an interesting and instructive story of the Missionary faith, labour, trial, and conquest; especially in contrast with the dark picture of Popish cruelty we have just been contemplating.

"The Danish Mission to the Coromandel Coast, in the East-Indies, in the beginning of the eighteenth century, claims our notice; not only on account of the sufferings endured by its ministers, from pecuniary embarrassments, and the hostility of the natives, but from the persecution of the Roman Catholics; who, jealous of any teachers but those of their own sect, sought to expel the newly arrived Missionaries from the country, and endeavoured, in every possible way, to prejudice the people against them. But pure religion triumphed over all their arts. One of the most interesting circumstances of this Mission, is connected with the piety and reputation of the admirable Swartz, whose character is a study for all future Missionaries.



“He not only devoted himself to the spiritual instruction of the natives, but by his wisdom, integrity, and address, was enabled greatly to lessen the calamities of war, and the horrors of famine. Such was the high estimation in which his character was held, that the Rajah of Tanjore placed his portrait among the princes of the country, in his own audience chamber. The British East India Company, also testified their veneration of the man, by erecting a monument to his memory at Madras.

“It does not fall to the lot of Missionaries in general to be thus honoured on earth, but their record is on high; and He who holds the stars in his right hand, has them in remembrance,—this is their reward.

“The Moravian Mission is, in every sense, worthy of attention. This interesting people are descended from the Hussites of Bohemia, and were the subjects of long and grievous persecution. They at length met with a friend in Count Zinzendorff, who encouraged their Missionary spirit, and assisted them in various ways; so that in the course of eight or nine years, this

persecuted and scattered little band sent forth Missionaries to Greenland, and to several of the West India Islands; also to the Indians of North America, to Lapland, Tartary, Guinea, the Cape of Good Hope, and the Island of Ceylon. After this, they extended their Mission to various other places. The whole history of their operations is so full of touching instances of holy heroism, patient self-denial, lively faith, and entire dependance upon Divine providence, that it will be quite a treat for you to read it."

"Aunt, you are taking us all over the world," said Margaret; "and where are we to find books to read about all these people, and when shall we find time to read them?"

"The supply of suitable books for you to read," said Mrs. Mortimer, "formed part of our conversation at Haddon-Hall, while you young folks were enjoying yourselves in the garden; and Mrs. Harrison, Mrs. Stanley, and myself, agreed to form a small library for this purpose. We have selected from our own books several works containing considerable information, which we mean to lend to all the working members of

our little society, in turn; and if any other friends wish to benefit by this arrangement, they may have the privilege, by subscribing one shilling per quarter towards the 'Orphan Fund.' I am happy to inform you, I have also the promise of some other books to add to our own; besides the loan of many valuable works from the library of a gentleman who wishes well to the cause. In this way you will have an abundant supply of books; and as for time, you have all much at your disposal, and you may gain much more by rising an hour earlier every morning.

"Our own countryman, the celebrated Whitfield, may be here mentioned, not only as a Missionary at home, but also as a Missionary in America. With what indescribable zeal did he go from place to place in our own country, and proclaim the gospel to thousands of attentive hearers! The Spirit of God owned and blessed the word, in a most remarkable manner; he was delivered from the evil designs of his enemies; and he lived to cross and re-cross the Atlantic repeatedly, that he might carry on the glorious work in both countries; and though no society



for Foreign Missions was the immediate result of his labours, the flame he kindled in the hearts of many holy men and women, prepared the way for their entering upon the work.

“The Wesleyan Methodist Mission forms another important link in the chain of Missionary enterprise; not that they at that time entered upon any preconcerted plan of Missionary labour; their success appears to have arisen in the first instance from a train of circumstances strikingly providential.

“Mr. Gilbert, speaker of the House of Assembly in Antigua, visited England for the benefit of his health, and became a convert to the gospel under the preaching of Mr. Wesley. Upon his return, being deeply sensible of the importance of salvation, he laboured for the conversion, not only of the white population, but also of the negro slave; and notwithstanding all the opposition he met with, he succeeded in forming a Christian society of two hundred persons, over whom he watched with fidelity and tenderness till his death.

“Many years after this, the remains of this

interesting society were gathered together by a shipwright, named Baxter, a Methodist, who went to Antigua in the employ of Government. This zealous man devoted what time he could spare from his engagements in business, and in a few years raised a society of nearly two thousand. At length he relinquished his profitable situation, and gave himself up entirely to the service of God.

“After this, Dr. Coke, with two other preachers, embarked for Nova Scotia. A succession of storms prevented their reaching the place of destination, and they visited the West-Indies. This, under the good providence of God, led to the establishment of Missions at Antigua, St. Vincent’s, Barbadoes, Jamaica, and many other of the West-Indian Islands.

“Reproaches, revilings, and difficulties almost appalling, were the reward they met with from men; but He who sitteth in the heavens was with them to guide their efforts, and abundantly to bless their labours. At one time the title of the ‘Negro’s Parson,’ was considered the most disgraceful that could be bestowed upon the preach-

ers, though they bore it as a mark of honour; nor have they since shrunk from more violent persecution, when they, with their brethren of other denominations, manfully stood up for the rights of the slave; and though, for a season, they were driven from their stations, they were not silenced, as they only lifted up their voices more loudly in this land of freedom, and joined with all other philanthropists to petition for the 'Abolition of Slavery.' This great object has been gained, and now their schools, congregations, and churches, are a cause of rejoicing to every christian mind.

"The heart of Dr. Coke was so filled with true missionary ardour, that he could not rest without endeavouring to enlist the energies of his friends in behalf of the eastern world. His friends do not seem to have been equally sanguine with himself; they saw 'a lion in the way,' and urged, as one hindrance, the great expense attending such an undertaking. To obviate this difficulty, he offered to advance the liberal sum of six thousand pounds from his own fortune. After various debates, he at last sailed under the

sanction of Conference, for Ceylon, taking with him a little band of Missionaries.

“Here we must pause, and drop the tear of sympathy with his sorrowing friends and companions, who were left as orphans far from home and country sailing on the mighty deep, deprived by death of their guide and father; for this man of God died on his passage, aged sixty-six.

“This mournful event is among the many mysterious dispensations of that Providence which says, ‘cease from man whose breath is in his nostrils.’ His life seemed to be of the utmost importance for the welfare of the Mission, and the friends who went out with him were placed in circumstances of peculiar trial; but God has prospered his own cause, and the Wesleyan Mission has been made a blessing to multitudes.

“We may just notice in passing on, that in 1744, some eminent pastors in the west of Scotland, had their minds drawn out to this subject, and set on foot a concert for prayer, which was carried on for two years; at the end of which time they published a memorial expressive of their views, and entreated the assistance and

concurrence of their brethren in Christ, both at home and abroad.

"In 1784 similar feelings had spread through various parts of England. At an Association of Baptist Ministers and friends, held at Nottingham, including delegates from Northampton and neighbouring places, it was resolved to establish a prayer-meeting for the general revival of religion, to be held on the first Monday in every month. In 1786 another meeting of Baptists was held in Warwickshire, when the same desire for a revival of religion was manifested, and the same resolution adopted. This, you will at once perceive, was the origin of our Monthly Missionary Prayer-meetings, which are now so universal, and in which we so cordially unite. Time will not allow us to enter more largely this evening into the history of Baptist Missions, which follows next in order of time, and is in every way deserving our attention. It shall, therefore be deferred till our next meeting."

"I think we ought to move a vote of thanks to cousin Margaret," said Amelia, "as I understand it is at her request aunt has indulged



us with this agreeable and interesting entertainment."

"Yes, yes," was the general response, "and for our new Missionary Library too, as that arose from the same source."

Margaret held up her blushing face, and said, "Cousin, I did not think aunt would tell us half so much as she has; I only expected a few pretty tales, that she could remember as we sat at work."

"Well, then," said Emma, "we will thank you for the hint, and your kind aunt for carrying out the plan; and all our other kind friends, for promoting our pleasure and improvement, by providing us with suitable books. I have said farewell for ever to Mr. Dickenson's library, and hope to prevail on my sisters to do the same."

Caroline Fletcher inquired when she might be favoured with one of the books which had been spoken of.

Mrs. Mortimer told her, they would be ready in a few days, as Harriet and Amelia would assist in entering the names in the books, toge-

## CHAPTER V.

Invitation to Mrs. Fitch's—Origin of *Key-Stone* Mission—Dr. Carey—Mr. Thomas—Difficulties in India—Scriptures translated—Schools established—A college—Conversion of *Madras* to the Slave in the West-Indies—Western Africa—Dr. Carey's success—Burning of the printing-office, the next day, kindled by fire—How Dr. Carey learned so many languages—An important lesson—Suttee.

CAROLINE FLETCHER came to the meeting this afternoon rather later than usual,—her face bright with smiles, as she was the bearer of an important message from her mamma; namely, an invitation to Mrs. Mortimer and her young associates, to hold the next meeting at her house; when she hoped to have the pleasure of assisting them in their work, as well as learning something more of their proceedings.

This invitation was cheerfully accepted by Mrs. Mortimer, as it opened another profitable opportunity of usefulness. In the first place, Mrs. Fletcher and her elder daughters would assist in the meeting, and thus a great deal of work in the



ther with a notice, as to how long each was to be kept; and a rule, that if they were not passed on at the proper time, a forfeit would be incurred.

It was then decided to wait till the next meeting for the books, when a list of them should be read over, and a regular plan of reading proposed. After this the party separated as on former occasions.

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## CHAPTER V.

Invitation to Mrs. Fletcher's—Origin of Baptist Missions—Mr. Carey—Mr. Thomas—Difficulties in India—Scriptures translated—Schools established—A college—Advantage of Missions to the Slaves in the West-Indies—Western Africa—Dr. Carey's success—Burning of the printing-office, the work not hindered by it—How Dr. Carey learned so many languages—An important lesson—Suttees.

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next, the reading and conversation might induce some of the young ladies to connect themselves permanently with the society.

Emma Heradine hoped there would be no interruption in the reading, in consequence of their meeting at Mrs. Fletcher's, but that they should go on as usual with the history of Missions.

Harriet observed, that her mamma had been saying she should very much like to have the meeting occasionally held at their house, and intended speaking to her aunt about it; and she was sure they should wish to have the reading continued.

Mrs. Mortimer said, she was always glad to see her young friends on these occasions; but if other ladies wished to have meetings at their houses, it appeared desirable to meet their wishes, as it would strengthen their cause, and produce harmony and good feeling amongst them; but it must ever be remembered, that they should not break their rules, nor lose sight of their mutual improvement.

"We will now proceed," said she, "with our account of the origin of the Baptist Mission.

"In the year 1791, the Baptist Association held their Meeting at Clipstone, in Northamptonshire. After the public service, the Rev. Wm. Carey of Leicester, whose heart had long been intently set upon sending the Gospel to the Heathen, proposed the inquiry, 'Whether it was not practicable and their bounden duty, to attempt spreading the Gospel in heathen lands.'

"The conversation that followed this question, led to the publication of a pamphlet by him, which was well received, and widely circulated. He was also appointed to preach at the succeeding Annual Meeting at Nottingham, when he followed up the subject, and urged the brethren 'to attempt great things for God, and expect great things from God.' This good man had been a village-shoemaker; yet no false modesty kept him from withholding his opinion from his friends. His mind was powerfully convinced, that God would open before them a 'wide and effectual door, that no man could shut,' and duty called upon them to enter upon the work.

"About the time of Dr. Coke's first visit to

the West-Indies, a few Baptist ministers met at Kettering, in Northamptonshire, to form a Missionary Society; and so exceedingly small were the funds at the commencement, that the original subscription amounted to no more than thirteen pounds two shillings and sixpence. This feeble beginning was soon evidently owned of God, and contributions poured in upon them from various quarters. Not only did the Baptist churches encourage the undertaking, but friends of other denominations lent them a helping hand. The heavenly-minded Samuel Pearce of Birmingham, was present at their meeting, and on his return home, he so successfully represented the object to his own people, that he had the pleasure of forwarding to the new Society seventy pounds. London, Bristol, Cambridge, Newcastle, Plymouth-Dock, &c. besides various places in Hampshire, Wiltshire, Bedfordshire, Essex, Suffolk, and Kent, rendered their assistance. The churches of the West-Riding of Yorkshire alone, transmitted four hundred pounds.

“Mr. Thomas, surgeon of an Indiaman, a pious

and intelligent man, who deeply felt and commiserated the miserable condition of the thousands, yea, millions of idolaters in India; and whose residence among them qualified him to form a correct estimate of their sin and degradation, returned to England about this time, full of anxiety and earnest desire to do something to improve their condition. The providence of God introduced him to this small company of holy men: his information and advice were of vast importance to the completion of their plan; and after a variety of difficulties, disappointments, and delays, he sailed in a Danish ship, with Mr. (afterwards the celebrated Dr.) Carey, for the East-Indies, in June, 1793, and landed safely in Bengal the following November.

“On their arrival, fresh difficulties awaited them; they were forbidden by their own countrymen, to commence their work of faith and labour of love among the poor Hindoos; and such was the power of the British East-India Company at that time, that these excellent men were actually compelled to take shelter under



the Danish Government at Serampore, near Calcutta, or immediately return home. Trying as these circumstances were to flesh and blood, it did not deter these champions of the Cross, from entering upon their work in the only way that remained for them.

“Many painful hindrances, and perplexing events agitated their minds. Mr. Carey was reduced to the necessity of taking a situation in some indigo works; but he always kept the main object in view, and, wherever he could, spoke a word for his Master. After spending several years of alternate hopes and fears, they settled at Serampore, and were shortly after joined by Messrs. Marshman and Ward, who were followed by others. The most glorious and astonishing results have arisen from their untiring labours.

“Chiefly through the talent and persevering industry of Dr. Carey, the Scriptures have been translated into many languages of the East. Grammars, dictionaries, and other useful works have been printed, by which means the difficulty of acquiring a knowledge of the different dialects,



by future Missionaries is greatly lessened; and the advantages derived by the natives from these works, is beyond our power to calculate.

“As preachers of the gospel they have been very successful, and the benefit of their labour is felt far and wide over continental India; also in Ceylon, Java, Sumatra, and many other places. Some of the Brahmins are among their converts, as well as other natives of high *caste*. Nor has their success been confined to the heathen, as many Europeans have heard the word from their lips, which has been as ‘seed sown in good ground, and brought forth some an hundred, some sixty, and some thirty fold.’

“Schools for both native girls and boys have been established, besides a College for the promotion of general education in connection with Christianity in India, where numbers of Hindoo youths have been trained.

“Great credit is due to the Baptist Missionaries for their persevering zeal in trying to improve the condition of the degraded natives; in endeavouring to abolish Suttees, and other cruel practices attending their superstitious rites; and in

calling the attention of the British public to the situation of their fellow-subjects in India. Their voice has been heard in the high places of our land, has reached the throne of England, and has already effected much, both in favour of Missions, and towards the overthrow of Idolatry.

“The Baptists have also done great things in the West-Indies. The emancipated negroes owe them much;—they nobly and boldly stood forward in the cause of freedom;—they faithfully watched its progress;—they stood by the slave during the abominable system of apprenticeship;—nor did they rest from their efforts, till they beheld the Black Man stand erect and free, as ‘a man and a brother.’ The christian negroes understand the value of this boon, and make the most grateful return to their teachers. Their love and affection are a beautiful comment upon the words of the apostle; they do indeed ‘esteem their ministers very highly in love, for their works’ sake.’ The liberality of the negroes in attempting to spread the gospel, is another bright feature in their character.

“Another important Station occupied by the

Baptist Brethren, is on the Western Coast of Africa; this has not made much progress at present, but is calculated to be of immense service in that quarter of the world, and will no doubt eventually be crowned with great success. God is every where blessing his servants, and they can already reckon their converts by thousands, both in the East and in the West. We heartily rejoice in the good they are doing, and cordially bid them 'God speed.'

"Dr. Carey finally overcame all the troubles and dangers to which he was exposed; his integrity and learning advanced him to the highest literary honours; and the men who would at one time willingly have banished him from the country, were afterwards glad to avail themselves of his superior learning and ability, to promote their own interests. His name was an assurance of the success of any new undertaking; and it was not uncommon to hear it said, 'If old Carey patronizes the thing, it will be sure to prosper.'"

"I think, aunt," said Harriet, "I remember hearing or reading, that the printing-office at

Serampore was burnt down, and all the types and presses destroyed, besides a great quantity of paper, and the books they had in progress. What a dreadful calamity it was! How did they get over it?"

"It was indeed," said Mrs. Mortimer, "a deplorable circumstance, and must have affected the Missionaries very powerfully at the time, as it seemed so likely to retard their usefulness. But in this God was better to them than all their fears, they were enabled to set to work again sooner than they expected; and so far from the Mission sustaining any loss in money, the funds were increased by it. The British churches voluntarily came forward to meet the demand. Andrew Fuller preached sermons, and made collections from town to town, and county to county, both among Independents and Baptists; and invitations for him to preach were sent from all parts, till he was compelled to say it is more than enough. And thus this apparently untoward event was overruled for good; the love and liberality of the Christian church was proved; better and more commodious premises were

erected; superior types procured, and every thing prepared for carrying on, upon an enlarged and improved scale, that great work in which they had engaged."

"What a sad thing it was," said Emma, "that Mr. Carey could not at once enter upon his work as a Missionary, but lost so much time in attending to business. How painful it must have been to him, to be plodding at accounts, when he wanted to engage in preaching."

"Doubtless," replied Mrs. Mortimer, "at the time he felt it as a galling yoke; but I think if we view the case in all its bearings, we shall readily admit that this is one of the numerous things which men design for evil, but God overrules for good. Perhaps if no obstacle had presented itself, he might have entered upon his work without due preparation, and thus have defeated his own designs. While his way was hedged up, he never relaxed from his purpose, but embraced every opportunity of acquiring not only the language of the country, but a correct knowledge of their manners and customs; also a more accurate acquaintance with their mytho-



logy—their ‘Gods many, and their Lords many;’ by which means he was better qualified to enter upon his important labours. The intercourse he held with the natives during all this period, perhaps opened a way for him which, humanly speaking, nothing else could have done. He was also enabled to see more of the country, and had frequent means of observing human nature under various aspects. All this additional experience to a mind like his, was of infinite importance to the future success of the Mission. One false step would have been highly injurious to the infant cause, and here was the leader gaining, in the school of adversity, that wisdom which God afterwards enabled him to employ to such eminent advantage. No man appeared to know the Hindoo character better than Dr. Carey; and no man ever so well understood the various languages of the East, or more largely benefitted posterity by his numerous translations.”

“How did he acquire the knowledge of so many languages?” inquired Mary Heradine.

“By dint of industry and perseverance,” re-

plied Mrs. Mortimer. "Before he left England, he had given sufficient evidence that his mind was such as to fit him for extensive usefulness; we may say God had given him a peculiar talent for learning Languages, and this talent, as well as every other, he used for the glory of God, and the good of mankind. Besides the numerous translations of the Scriptures that were printed at Serampore, thousands, nay, tens of thousands of religious tracts, and various other useful publications were sent out, which may prove a blessing to the world down to the latest ages.

"An important lesson is held out to you, my young friends, in the conduct and character of Dr. Carey, which you would do well to imitate; not that I think you are likely to be called upon to quit your country, or engage in the translation of the Scriptures. I simply mean, that as you all have duties to perform, both relative and social, you should cheerfully enter upon those duties, though they may sometimes be painful. You each have at least one talent committed to you; see that by diligence and care you make



it two, or five, or even ten; never shrink from an important work on account of the trouble it may occasion; and if you at first appear to fail in any undertaking, do not be discouraged, but persevere till you attain your end. You will do well to adopt the motto so often repeated in our Infant Schools, 'Try, try; try again.'

"What do you mean by the Missionaries endeavouring to abolish Suttees?" asked Caroline.

"Suttee, my dear," said Mrs. M. "is a name given to the Hindoo woman who is burned on the funeral pile of her dead husband. If you will bring me the green book which lies on the other table, I will shew you a picture of a Suttee, and give you a description of the ceremony."

"Thank you, aunt," said Caroline, as she hastened to bring the book.

The engraving was soon found, and when the young party had expressed their feelings at so shocking a scene, Mrs. M. gave, in the words of an eye-witness, the following account:—

"We found the body of the deceased husband lying upon a couch, covered with a piece of white cotton, and strewed with betel leaves.

The woman, who was to be the victim, sat upon the couch, with her face turned towards that of the dead man; she was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended on her, who, at stated intervals, struck up various kinds of music.

“The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw or reeds, besmeared with grease; this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

“The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women who offered her betel, and besought her to supplicate favours for

them when she joined her husband in the presence of Ram, or their highest god; and, above all, that she would salute their deceased friends, whom she might meet in the celestial mansions, in their names.

“In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priest put some parched rice.

“She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some rice into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the by-standers, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning lamp at each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced

with both her arms; a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of firewood, straw, and rosin was laid upon them. In the last place, her nearest relation, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch and set the straw on fire, and in a moment the whole was in flames. The noise of drums, and the shouts of the spectators were such, that the shrieks of the miserable woman, if she uttered any, could not have been heard."

"Now, Caroline, you know what a Suttee is, and you may now better understand the meaning of that Scripture, 'the dark places of the earth are full of the habitations of cruelty.' Well may we pray that the pure worship of the Lord may soon take the place of the bloody rites of idolatry!"

## CHAPTER VI.

Meeting of the party at Mrs. Fletcher's—Making frocks to send to Africa—Improvement in Caroline—Subject for the evening, London Missionary Society—Notice of the Church Missionary Society—Reason for the name of London Missionary Society—Capts. Cook & Bligh—South Sea Islands—Cook's expedition—The Duff follows in Cook's course—Science going before religion—The Countess of Huntingdon—Dr. Haweis—Missionary spirit at Mr. Pyne's ordination—Meeting in London, Dr. Haweis' address—Opinion of another writer on the South Sea Islands—Mode of sending out the Missionaries—Purchase of a ship—Captain Wilson—Embarkation of the Missionaries—Kindness of friends—Desertion of Mrs. Hudson—Death of Mr. Cover's son—First Sabbath on board the Duff—Sacrifices and difficulties of the Missionaries—Employment on the voyage—Source of mistake about the South Sea Islanders—Cook's statements—Anecdotes—Capt. Cook worshipped—Omai—South Sea Island Females—Mr. Stewart—Peggy Stewart—Murder of children—The Khoonds.

THE party met this evening, according to appointment, at Mrs. Fletcher's. Mrs. Mortimer was highly gratified by finding every thing suitably arranged for their convenience and comfort. A large table stood in the middle of the room, furnished with working materials, ready for their use; at which Mrs. Fletcher, her daughters, and two other ladies were sitting at work.



The members of the society were cordially welcomed by Caroline and her mamma, and introduced to the visitors; whom they were happy to find busily engaged in making plain frocks, with the intention of sending them to Africa.

Mrs. Fletcher and her two friends had been, the day before, making some purchases at a draper's shop, when a quantity of very cheap remnants of print was shewn them. Caroline was with them, and begged to have some purchased to make little frocks and pinafores for the poor bushmen's children. As they wished to aid Mrs. Mortimer's benevolent plan, they granted Caroline's request; and found they should be able to make from these remnants, a dozen frocks, and half-a-dozen pinafores, at a very trifling cost.

This was very good news to the visitors, who were so deeply interested in much-injured Africa. They all begged to be allowed to assist in frock-making; and each entered upon the work with a spirit worthy of the occasion. The society's bag, on this account, was not opened; as it was considered of more importance to finish



these little dresses, than to go on with their own work.

"Caroline," said Mrs. Fletcher, "has informed me in what manner your meetings are conducted, and has frequently given pleasing accounts of the reading and conversation. I am sure they must have been very interesting, to induce my daughter to like working and reading, since she used to dislike any kind of application, and would seldom read any thing except a story book."

It was this complete change in Caroline, which led Mrs. Fletcher to entertain so favourable an opinion of the society, and induced her to invite the party to meet at her house. She begged Mrs. Mortimer to make herself quite at home, and to preside over the meeting, that every thing might be conducted in the usual way.

Mrs. Mortimer, on behalf of herself and her young friends, thanked Mrs. Fletcher for her kindness, and expressed a hope, that all their future meetings might be as pleasant and profitable as the past. "It is extremely gratifying," said she, "to hear of the improvement

of any members of the society, as this is one object to be gained. 'To get good, as well as to do good,' is the motto with which you set out. I am afraid some of the ladies may be disappointed in the subject for this evening, as it is a mere sketch or outline drawn up for the younger part of the company, at the request of my little niece, who wished to know the origin of the 'London Missionary Society;' and as the request was equally urged by all the young party, I have, at some former meetings, just glanced at several other Societies actuated by the same motive, and connected with the same end. To-night comes, in order of time, the London Missionary Society, which we are pledged to assist by our work,—by our contributions,—and by our prayers."

The ladies assured her the information would be equally useful and agreeable, as they knew very little about the commencement of Missionary Societies; and, living in such a retired village, they had no opportunity of attending public meetings, and, consequently, had felt little interest in such things till lately.

"Mrs. Mortimer," said Mary Heradine, "you have told us about the Moravian, the Methodist, and the Baptist Missions; but we have heard nothing about the Church Missionary Society."

Mrs. Mortimer replied, "I have endeavoured to bring the different Societies before you in succession, as they were originated. The Church of England had their 'Society for Promoting Christian Knowledge,' before many of the institutions I have referred to, which, without doubt, was productive of good; but the Church Missionary Society was not formed till some years after the other Societies were in active operation. Their Missionaries are now doing a great deal of good, and labour with the others in the common cause of evangelising the world. They have, in different parts, a number of holy and devoted men, whom we heartily thank God for sending into his vineyard."

Emma Heradine wished to know, why our Society was called the London Missionary Society, in preference to any other name, as people from all parts appeared to be united in it?

"The Society," answered Mrs. Mortimer, "was first instituted in London; most of its first meetings were held there; the principal agents for carrying on its business transactions lived in or near London; besides which, any thing like a party name was avoided, because christians of various sects united with its founders. Pious Churchmen, members of the Lutheran Church, members of the Countess of Huntingdon's connexion, Presbyterians, Quakers, Baptists, and Independents, all lent their aid to the great enterprise of sending forth that gospel light and truth, which have been 'mighty through God to the pulling down of strongholds' of sin and Satan. It would scarcely be wise now to alter the name, as the London Missionary Society is pretty well known, not only in Great Britain, but in most parts of the civilized world.

"We will, if you please, begin the account of this Society; and, by way of introduction, it will be interesting to revert to that renowned navigator, Captain Cook. The account of his voyages, as well as the history of the mutineers

of the ship *Bounty*, commanded by Captain Bligh, both tended to bring the South Sea Islands into notice among Europeans.

“Cook was sent out by the British Government, and under the patronage of George the Third; partly on a Voyage of Discovery, but chiefly to serve the purposes of Philosophy and Science. It had been calculated by astronomers, that a transit of Venus over the sun’s disk would happen in 1769, and it was judged that the best place for observing it would be in some part of the South Sea; either at the Marquesas or the Friendly Isles. This being a matter of great consequence in Astronomy, the affair was taken up by the Royal Society with great zeal. A long memorial was sent to the King, representing the importance of the object, and entreating, among other things, that a vessel might be provided at the expense of Government, for the conveyance of suitable persons to make the observation. The undertaking was warmly espoused by scientific men; the Lords of the Admiralty provided a ship, and every encouragement was given towards



this endeavour to promote the knowledge of Astronomy. Nor were other branches of science overlooked; Geography and Natural History were greatly aided by this undertaking. All possible care was taken to secure competent scientific men; the utmost liberality was displayed on the part of the Government, and no expense or trouble were spared to ensure the success of the enterprise.

“Cook, as Lieutenant of His Majesty’s ship *Endeavour*, had the command of the undertaking, which he conducted with great skill, and to the entire satisfaction of the learned body who sent him out. On his return from this voyage he was promoted, and henceforth I shall speak of him as Captain Cook, when I have occasion to refer to him. Great and important as this voyage was in its bearings upon *science*, we have to view it as leading to higher and holier ends,—to the accomplishment of purposes, planned in the counsels of eternity.

“Little did the astronomers imagine, that their observation of a bright planet passing over the still brighter sun in a Southern Hemisphere,



was preparing the way for the Sun of righteousness to arise, shedding light and life in his onward career, till the great prophetic promise shall be fulfilled, and 'the islands of the sea shall stretch out their hands unto God.'

"Little did the Lords of the Admiralty dream, when the *Endeavour* was fitted out, that they were employed by the Most High to point out a 'path in the sea—a way for the ransomed of the Lord to pass over:' yet this was actually the case. The *Duff* followed the course of Capt. Cook; the Missionaries, like him, anchored in Matavai Bay: his previous acquaintance with the natives was of immense service to them, and upon their first landing a friendly intercourse was speedily commenced. 'Verily God is King in Zion,' and makes the counsels of men subservient to the enlargement of his church. Here again we see, that he has accomplished all 'according to his own will;' and has, from these Islands, 'redeemed unto himself a peculiar people, zealous of good works.'

"In many instances, religion has gone before

science; but in this case, science went before religion, and prepared the way. Natural History, Geography, and other sciences, are greatly indebted to some of the Missionaries for many valuable additions.

“When Captain Cook returned, he and his crew gave such a delightful account of the beautiful and fruitful Islands of the South Sea, and spoke in such glowing terms of the innocence and simplicity of the islanders, that it became almost a universal topic. Many people were ready to fancy another paradise was found out; but as there was little to tempt the merchant or the adventurer in a land where silver and gold were never found, no attempt was made to plant colonies, or open any regular commercial intercourse with the natives; and they never appear to have been visited by European vessels except for convenience, and to obtain supplies of provision or water.

“Christians, in common with others, were greatly interested in this newly-discovered race of people; and considering them as fallen children of Adam, and, consequently, under the

curse, they longed to impart to them the blessings of the gospel.

“Dr. Coke, who has been already mentioned, was impressed with the idea of sending Missionaries to the South Sea Islanders, and though no steps were taken for the accomplishment of his wishes at that time, the hope was cherished by many, that at no very distant period, teachers would be sent to these interesting people.

“The well-known Countess of Huntingdon, was exceedingly anxious to see this Mission commenced; and her dying bequest kindled the zeal of her chaplain, Dr. Haweis, on their behalf; who came forward with a noble liberality, energy, and warmth, that entitle him to a high rank among the ‘Fathers and Founders of the Missionary Society.’

“The Missionary spirit had long lain dormant in most of the churches, when a brighter day began to dawn upon them. Some of the wisest and holiest men appear to have been actuated by the same feeling at the same time, and a strong desire to convert the heathen unto God occupied their thoughts. A meeting of

ministers was held at Warwick, in which a Missionary spirit shone forth. Dr. Williams of Birmingham, drew up a very spirited address, calling the attention of ministers to the subject of making more vigorous and persevering efforts to spread the gospel, both at home and abroad. The neighbouring county of Worcestershire (Jan. 1795) soon followed this example, and shewed their willingness to aid the cause.

“At the ordination of Mr. Pine, at Duxford, a small village in Cambridgeshire, the same feeling was manifested, and an Association formed. The flame soon spread to other counties, and the work made gradual progress. The churches of Kent came forward with their aid, and the little leaven has leavened the British churches.

“The Society met in London, and much deliberation, prayer, and prudence, characterised all their proceedings. Dr. Bogue, who was afterwards Tutor of the Missionary College at Gosport, took an active part in all their deliberations. Many excellent men, both ministers and laymen, met on the occasion; letters were

addressed to the churches, soliciting their aid. The call was promptly answered by numbers who stood ready to co-operate with the Directors of the newly-formed Society, upon a scale far beyond their most sanguine hopes. The first meetings of this now vast Society, used to be held at the Castle and Falcon, Aldersgate-Street, London; little anticipating at the time, that no building in that great city would be found large enough to contain the multitudes who would flock from all parts to keep their joyful anniversaries in after years. Yet such is the fact: for even Exeter-Hall, magnificent as it is, will not suffice, without furnishing a second room, to accommodate the numbers that now assemble.

“Every thing that human prudence could do was done, to guard against mistake, and to forward this scheme of benevolence: on which appeared to hang the everlasting destiny of millions of the family of man. Dr. Haweis and many others, were for making their first attempt in the fertile Islands of the South Sea, both on account of the salubrity of the climate,



and the supposed character of the natives. I say *supposed* character, because the painful experience of the first Missionaries, for many years, proved that the native character had been mistaken.

“Dr. Haweis drew up a beautiful address, proposing the subject for general consideration, and pointing out the advantages of these Islands over many other portions of the heathen world. I have copied part of his description for your instruction and amusement. The whole of it was inserted in the Evangelical Magazine for 1795.

“The vast body of water which separates America from Siberia, Japan, China, Borneo, the Isles of New Guinea, the vast extent of New Holland, and New Zealand, has been, in general, termed the great South Sea. In the circumnavigation of various adventurers, it had been crossed but never explored; till that able and courageous commander, Cook, brought to light countries immense, and islands innumerable, occupying a large space across the Southern Ocean, still but partially known.

“Among these, surrounded with a cluster of islands alike beautiful, rises as a queen, Otaheite, which has been the principal resort of our navigators; and if any thing could realise the fable of the ‘Gardens of Hesperides,’ it seems to be this favoured spot.



"Its tropical situation gives it always a genial sun, whilst, surrounded by the sea, the heat is tempered with those refreshing breezes which blow alternately to and from the land: and the vicissitudes of heat and cold in the extreme are not known.

"Otaheite, or, as we shall in future call it, Tahiti, rising into high land in the centre, contains a beautiful border all around of level ground highly fertile, and beautifully cultivated with little expense of labour, and an abundant increase. Nature has spontaneously provided a supply of food for the inhabitants, in the trees that shade their habitations; particularly the bread-fruit tree, and the cocoa nut. The amazing produce of both is well known; the first offering a variety of dishes of admirable relish, and the latter adding the most cooling and delicious beverage, to the most grateful and nourishing food: besides all the various fruits natural to a tropical climate, and some peculiar to these islands. So that for vegetable food, the most salutary to the human frame, and peculiar to that climate, it may be esteemed without a rival.

"Nor is the profusion of sweet-scented flowering shrubs and trees less admirable. The air is literally perfumed with fragrance; and they afford ornament as well as perfume to the beauteous inhabitants.

"Hogs and fowls are abundant, and their mode of cooking is as delicious and savoury as it is singular. The sea abounds with fish, which is a great part of their food. Fishing is their daily employment; and their ingenuity in catching them is remarkable.

"Under the most delightful groves, the natives have erected their habitations; each distinct, and formed according to the state of the occupier and his family.

"From every survey of this pleasing abode, a Mission would, without the least difficulty, find ample means of subsistence, and the great calls of first necessity be easily and abundantly supplied. How different from the inhospitable shores of Greenland; the seal's oil of the Esquimaux; and the scanty supply of the wandering Indian hunter."

"Another writer, speaking of the fertility of the Islands, says:—

"The principal vegetable is the bread-fruit; to procure which, it is only necessary to climb a tree and gather it. This tree, it is true, does not grow of itself; but if a man plants ten of them in his lifetime, which he may do in about an hour, he will as completely fulfil his duty to his own and future generations, as the natives of our less temperate climate can do, by ploughing in the cold of winter, and reaping in the summer's heat, as often as these seasons return: even as if, after he has procured bread for his own household, he should convert a surplus into money, and lay it up for his children."

"The temperature and fertility of these numerous groups of Islands, influenced the Directors in their choice; especially as the inhabitants were represented as living near each other in large numbers, so that they could easily be

gathered together to listen to the exhortations of the Missionary.

“The mode of sending out the Missionaries, was another thing that required mature consideration. Several plans having been proposed, and their merits duly investigated, it was at length decided, that the best plan would be to purchase a vessel, in which they might be conveyed, as so many Missionaries were going: some to be left at one island and some at another, and as there was then no regular communication with this distant part of the globe; they would, by this means, either send their agents, or hear from them more readily. They saw that the necessary equipment for so many persons, engaged in such an arduous undertaking, at so great a distance, must almost form the lading of a vessel; and that if a pious man, suitably qualified, could be found to take the command of a ship belonging to the Society, his judgment and assistance would be of incalculable benefit to the Missionaries. Another advantage arising from having a ship of their own, consisted in the liberty the Captain would

have to re-visit the Islands after he had landed Missionaries, so as to ascertain how they were treated by the natives. This, a mere trading vessel could not so well have done, even had the Captain been disposed, on account of the time it would occupy.

"The plan of having a ship of their own, was therefore agreed upon. Now, mark the signal providence of God in the whole affair. When they had determined on having a ship, a captain was soon found.

"Captain Wilson, a gentleman of high naval reputation, but unhappily of infidel principles, had retired from the sea service and settled in Hampshire; here he was driven from the stronghold of infidelity, by the conversation and preaching of Mr. Griffin of Portsea; whom he accompanied to London, in order to be present at the Meeting, and also with a view of offering his services if required.

"Nothing could have afforded the Directors and friends more entire satisfaction, at this stage of their proceedings, than such a proposal. It was joyfully accepted, and the management of

this part of the business was afterwards put into his hands. He purchased the vessel, engaged the officers and sailors, and materially assisted them, by his skill, in every department connected with the out-fit of a ship for a long voyage. For this part of the work, most of the Directors were altogether unfit: it was quite out of their way. But God, who has the hearts of all in his hands, raised up this, his valued servant, just at the time his wisdom and experience were needed to complete the arrangements already made, for conveying the ministers of Jesus Christ across the vast Pacific Ocean, that they might carry the good news of 'peace on earth and good will to men,' to a people who had hitherto made war their chief business, and 'whose feet were swift to shed blood.'

"The life of Captain Wilson, written by his pastor, is another of the beautiful books you must read; it is a work full of the most touching incidents. He was indeed 'God's man,' as the savage chief so significantly called him.

"The Missionaries having been accepted, and the necessary preparations completed, the auspi-



cious morning was ushered in, when this rich cargo embarked at the early hour of five, A.M. The vessel had an imposing appearance. A splendid purple flag, with three doves bearing olive branches in their mouths, was flying on the mast; many of the Directors and friends were on board, and multitudes of spectators stood on the banks of the Thames to witness this novel scene, while they waved their hats and handkerchiefs as a farewell to the devoted Missionaries, and their gallant captain and crew. When they sailed, all joined in singing that appropriate hymn,—

‘Jesus, at thy command, we launch into the deep.’

The unusual sound of praise rising from the ship, arrested the attention of the sailors in the surrounding vessels. This ever memorable event took place at six o’clock in the morning, August 10th, 1796.

“As they sailed down the river, the friends at Deptford, Gravesend, and other places, met them with fowls and other live stock, for the comfort and convenience of the Missionaries



on their voyage. The worthy Captain was a friend and father to the Missionaries, many of whom soon began to suffer dreadfully from sea sickness. In about a week, the ship reached Portsmouth, when any of the company who wished, had an opportunity of returning. Mrs. Hudson, who appears to have been a weakly, timid woman, and, with the rest, had suffered severely from sea sickness, found her heart fail, and expressed a wish to return to her friends. Of course her wish was complied with, and her husband very reluctantly left the ship with her. All the rest remained steady to their purpose, and were much encouraged and refreshed by their intercourse with christian friends at Portsmouth: like Paul, when they had seen the brethren, they 'thanked God and took courage.'

"One dear little fellow, about twelve years of age, son of Mr. Cover, left the ship for a better land than England or Tahiti; he was in a decline when he set out, but so desirous of going with his parents, that they could not leave him behind. His body was taken on shore to be buried.

"Vegetables, additional live stock, and every thing that kindness could suggest as likely to contribute to the health or comfort of the Missionaries, was bountifully supplied by the friends at Portsmouth.

"Thus far they had been accompanied by Dr. Haweis, Mr. Wilks, and Mr. Brooksbank, who spent the first Sabbath on board with them. On that hallowed day the wind had sunk to a calm, so that the whole ship's crew assembled on the quarter-deck, and joined in solemn prayer and praise. The songs of Zion ascended in sweetest accents, while 'the children of Zion rejoiced in their King.'

"Now the last parting scene filled their minds!—now the last farewell was spoken!—now these faithful ministers left them!—and the shores of England, endeared happy England, soon faded from their view! Thus they went forth, followed by the prayers of thousands of their christian brethren.

"I should like you, my dear young friends, to think deeply upon this subject, and endeavour to realise the situation of these holy men and

women;—bidding a final farewell to friends and country, about to take a long and perilous voyage, surrounded with dangers of which they had no previous conception. Perhaps many of them had scarcely seen the ocean before, and had certainly never witnessed a sea-storm;—uncertain as to the reception they should meet with, when they reached the place of destination;—having to learn a language with which they were totally unacquainted;—ignorant, to a great degree, of the manners and customs of the people with whom they must mingle;—besides which, those who were married had the care of their children, which must have greatly increased their burden, especially that of the females, who could expect no sympathy from the natives. Think of all these circumstances, and you will be able to form some faint idea of the sacrifices made by the company in the *Duff*, as well as of the difficulty of the work they had undertaken."

"Oh, aunt," said Amelia Bloomfield, "their hearts must have been almost broken when they lost sight of England. Surely they could

never bear the thought of never, never seeing any of their friends again in this world."

"Doubtless, Amelia," said her aunt, "they would very keenly feel the separation from kindred, and country, and friends; but they had pledged themselves to the service of the Lord, and could not go back. Like faithful Abraham, they were going to sojourn in a strange land, which they hoped would ultimately prove to them 'the land of promise.' During their long voyage, their time was occupied with preparatory studies,—so that the *Duff* might be justly called the first Missionary College. Many of those who first went out were artisans, and on that account more likely to be useful: as mechanic arts would enable them to gain favour among the islanders, and induce them to listen to the instruction offered. Some of them were ordained ministers, who devoted their time and talent to the benefit of the others. Prayer and exhortation, with a regular course of reading, and the study of languages, was adopted by them; the advantage of which was felt and acknowledged by all.

"The natives had been represented as so in-

nocent and amiable, that they had no dread or suspicion of the cruelty and treachery they afterwards witnessed."

"But how was it," inquired Mary Heradine, "that such a false statement was given of their character?"

"Those persons, my dear," replied Mrs. Mortimer, "who only saw the natives for a short period, when landing to obtain provisions, wood, or water, found them very friendly and kind: always ready to barter with foreigners, or assist them with such things as they required; and all the knowledge of their character they possessed was derived from sailors: men who only looked at the surface, and forgot the heart. They overlooked those deeds of darkness which were afterwards brought to light. They did not remember, that the heart is 'deceitful above all things, and desperately wicked.'"

"I cannot suppose they designedly misled people by the accounts given; but as the chiefs appear always to have cultivated the friendship of foreigners, and treated them kindly, they attributed it to the natural disposition of the



natives, and spoke of them accordingly. Indeed, it appears to me, people were wilfully blind to their faults, and fancied them even much better than they were represented to be. Captain Cook invariably speaks of them as addicted to theft, and gives many instances of their dexterity at cheating his crew. Nor does he conceal the fact of their offering human victims in sacrifice. The Island of Erromango, even in his day, appears to have been notorious for treachery and bloodshed. The Captain was there obliged to use all his prudence to save himself and his crew from destruction.

“Many facts shew what strange and false notions they had of God. The late worthy minister of Castle-Hedingham, Rev. R. Stevenson, was intimately acquainted with Mr. Harwood, surgeon, who made the last voyage with Captain Bligh to Tahiti. He was on the most friendly terms with some of the Tahitians, and related to Mr. Stevenson, among others, the anecdotes which I shall now repeat.

“Conversing one day with one of the principal chiefs, he was very inquisitive concerning



the religion of our country. I told him, that a great many years ago our God came down from heaven, and lived thirty-three years upon earth, to teach us the way to heaven. 'Did he?' replied the chief; 'then what a scoundrel must my god be; for though we have worshipped him continually, we have never seen his face yet!'

"Captain Bligh took with him two Tahitians, who were employed to look after the bread-fruit trees on board, in their way to the West-Indies. One of them was taken ill on the passage; after two or three days, he applied to Mr. Harwood for relief, who gave him some medicine, the good effect of which he soon felt. 'Now,' said he to Mr. H. 'you shall be my god; for I have been praying to my god these three days to heal me, and he has not; therefore *you* shall now be my god.'

"It is also reported, that Captain Cook was worshipped as a god in Hawaii, one of the Sandwich Islands.

"I will give you an account of this strange transaction as it is related by Dr. Campbell, in his '*Maritime Enterprise and Christian Missions.*'

"A tradition had existed, from time immemorial, that in the golden age of their history, their god, *Rono*, was constrained by crime and consequent misery, to take his departure to a distant land; and that when so departing, he gave a promise that he would one day return on a floating island, furnished with every thing necessary to the greatness and happiness of man. From age to age his return was eagerly looked for. The arrival of Cook was viewed and hailed as the fulfilment of the promise: the islanders considered him to be their god, *Rono*, and his ships, the floating island. Assuming the divinity of the mysterious visitant, they proceeded to do him what they deemed appropriate honours. They worshipped him! On the mooring of the *Resolution*, two chiefs came on board with Koah, a priest, who approached Cook with much veneration, threw a piece of red cloth over his shoulders, and then retiring a little distance, made an offering of a pig, which he accompanied with a long oration. After this, the priest sat down to table with his assumed god, and freely partook of the repast before him; and in

the evening Cook, Capt. King, and Mr. Bayley, went with Koah on shore. \* \* \* \* They were met and preceded by four men, holding wands tipped with dog's hair, who shouted, as they marched, certain words, among which *Rono* or *Orono*, was very distinctly heard. The Captain was now conducted to a morai, formed as usual of stones about fourteen yards high, twenty broad, and forty long. The summit of this dismal erection was well paved, and surrounded by a rail, to which were attached several skulls. In the centre stood an old wooden building; at one side five poles, upwards of twenty feet in height, supported a platform or scaffold; and on the other side stood two small houses covered, with a passage between them. To this spot the Captain with two of his friends was led, and there they saw two huge idols with horrid features; and there Kaireekkea, a priest, presented Cook to the 'dumb idols;' and assisted by Koah, having first chanted a hymn, he then led him to that part of the morai where the poles were fixed. Under these stood twelve idols arranged in the form of a crescent, with a high table in

the centre, on which lay the 'banquet of the gods,' consisting of a putrid hog, pieces of sugar cane, cocoa nuts, and various kinds of fruit. The priest having placed the Captain under this stand, took down the putrid carcase of the hog, and holding it out to him, delivered a long address, with great fervour and rapidity; after which he dropped the loathsome burden, and led Cook to the precarious scaffold, which with considerable peril both ascended. A solemn procession of ten men now advanced, bearing a live hog and a quantity of red cloth; and on arriving within a few paces, after prostration, they delivered the latter to Kaireekee, who carried it to Koah, and Koah having wrapped it round the Captain, offered him the hog, which was brought with like ceremony. A hymn or song was then sung, probably to the Captain, who remained on the scaffold rolled in the red cloth. The song being ended, the priest threw down the hog, and descending with the Captain, led him before the images; each of which he addressed, apparently with contempt, snapping his fingers as he went along, till he came in front of the centre idol,

when he fell prostrate and kissed the abomination, desiring the Captain to do the same—a desire with which he unhappily complied; for we are informed that ‘Cook suffered himself to be directed by Koah throughout the whole of this ceremony.’ The Captain was next conducted to another department of the morai, and seated between two idols, Koah the priest supporting one of his arms, and Capt. King, by the priest’s desire, the other. Thus seated between two stocks, as the living god of the island idolatry, another procession approached him, bearing a baked pig, with bread-fruit and cocoa-nuts. Kaireekeea presented him with the pig and again began to chant, while his companions made regular responses, in which the word *Orono* was frequently uttered. When the ritual was finished, the natives, sitting down in front of the strangers, proceeded to cut up the hog, to peel the vegetables, and to prepare ava. All being ready, the feast began, when the priest and an assistant chief proceeded to feed the Captain and his companions. Captain King, whose feeder was a cleanly person, got on tolerably well; but Cook,



who was fed by Koah, whose hands were so lately employed in holding the putrid hog, could not taste a morsel offered to him. Nor was his loathing to be wondered at, when, in addition to the touch of his polluted hands, the old man also chewed it for him.

“Thus ended this melancholy exhibition, in which it is grievous to find Cook placed in circumstances so doubtful, and in a position so shocking.

“When such was the esteem in which Europeans were held by these islanders, we cannot wonder that man should talk of their simplicity; or that they should conclude that white men would be perfectly safe among them.

“Dr. Haweis felt indignant that one of our countrymen should receive divine adoration. ‘Will no man,’ he exclaimed, ‘like Paul, rend his clothes and rush in among them to teach them the knowledge of the true God, and Jesus Christ whom he hath sent?’ He likewise expressed great regret, that nothing should have been done to instruct them in the leading doctrines of the gospel, or to impress them with



a sense of moral obligation. Speaking of Omai, a young man who came to this country with Captain Cook, he says, 'The foolish Omai was an expense equal to what would have maintained a Mission to the island. Not an attempt was made to give him any knowledge tending to the saving of his soul. He was led about to stare and be stared at, at our public places, and be as abandoned as those that frequent them. And in the presence of all the officers, his introduction at Huahine, the place of his settlement at his return, was celebrated by an offering to the Eatua.'

"The females here, as in all other heathen countries, were treated as an inferior race; and though not reduced to the degraded condition of some others, they were never allowed to eat with the men. Yet they are said to have been much attached to their husbands; and their love for such children as they suffered to live was exemplary. In confirmation of this, it is stated that European sailors took wives during their residence on the islands, who loved them tenderly.

"Mr. Stewart, one of the officers of the

*Bounty*, who joined the unhappy Christians in seizing the ship from Capt. Bligh, determined to fix his abode at Tahiti. He soon attached himself to one of the beautiful natives, and giving her his name, lived with her in a state of the tenderest endearment, as his Peggy Stewart: they had one lovely boy, when the *Pandora* arrived and seized the mutineers: among the rest the unfortunate Stewart. He was carried on board a prisoner. Anguish and horror seized the heart of his Peggy,—her health gave way to the acuteness of her feelings,—she pined from day to day, caressing her poor forsaken infant, and fell a sacrifice to the fidelity of her affection. She left the child to the care of a sister, who cherished and brought him up with maternal tenderness."

"What do you mean by their loving those children that they suffered to live?" asked Caroline.

"It was the practice of the natives," answered Mrs. Mortimer, "to destroy their infant children. Most mothers had murdered several children; some had killed a dozen or more.—

This was one of the cruel customs the Missionaries found it so difficult to persuade them to relinquish; but I will tell you more about this another time."

"I think," said Harriet, "women and children have great cause to rejoice in the blessings of religion, as they are always treated with cruelty where the gospel is unknown."

"We are continually hearing of fresh proofs of this," observed Mrs. Mortimer, "from all parts. Two Missionaries who went to the Fgi Islands, which contain thousands of inhabitants, have informed us, in their letters to England, that human bodies are baked and served up at their barbarous feasts—fifty being sometimes provided for one entertainment. Men, women, and children assemble with the greatest glee to partake of this horrible and disgusting repast. Now, these are not the bodies of enemies taken captive in war, and slain to glut their fury; but of poor unprotected *widows* and *kidnapped children*, strangled by their cruel neighbours, to gratify their cannibal appetites. How widely different is this conduct to the precepts of the

gospel: which tells us that pure religion leads its possessors to 'visit the widow and the fatherless in their affliction;' and further enjoins the cultivation of that love to our neighbour, which will induce us to 'do unto others as we would they should do unto us.'

"In the East things are even worse than in the South. I will give you one short account equally dreadful, transmitted by Missionaries in the East-Indies, of a people called Khoonds, that inhabit a hilly part of the Goomsur country.

"These ignorant savages imagine that their land will not be fruitful unless moistened every year with the blood of living children. Little boys are stolen in their infancy, and sold to different villages for this shocking purpose. Once a year the inhabitants of each village assemble in a field, and surrounding a poor helpless captive child, cut off its limbs and flesh, and carry them in haste across their lands to spill the blood upon the soil. Meanwhile the miserable little victim lingers in agony, for the sanguinary murderers take care not to inflict a wound that shall cause speedy death; because they suppose the cere-

mony would not be acceptable to the gods, if the child expired before the earth had been moistened by its blood.

"Twenty-five children that were doomed to suffer this horrible martyrdom, were lately rescued by some English soldiers, and brought to their tents at Madras. 'The dark places of the earth are full of the habitations of cruelty,' and while we mourn over these doleful tidings, we must not for a moment relax in our efforts,—

"Till the whole universe shall be  
But one great temple, Lord, for thee."

Mrs. Fletcher and her visitors expressed great satisfaction with the manner in which they had spent the evening, and regretted having hitherto done so little for the Missionary Society. Each of the strangers gave a small donation to the "Orphans' Fund," and promised to finish the dresses they had begun, and send them to Mrs. Mortimer before they left.

Maria Fletcher intimated a wish to attend the next meeting as a visiter. She could not at present become a member of the society, because she was going with one of her aunts, who



was an invalid, to spend several months at the sea side. She also solicited the loan of the papers Mrs. Mortimer had previously read, that they might have the pleasure of perusing them before their friends returned.

Caroline told her sister she might become a subscriber *now*, as well as at any future time; and that during her absence, she would endeavour to write every week and let her know how they were going on, and what books they were reading, so that if she could procure them she might read them too.

Harriet was commissioned to enter Maria Fletcher's name as a new subscriber, and thus the funds and the usefulness of the society were increased from their visit to Mrs. Fletcher.



## CHAPTER VII.

Meeting at Mrs. Mortimer's—Cook's voyages—Letter from Capt. Wilson—Letter from a sailor—God's goodness to the crew of the Duff—Picture of Missionaries and natives—Mrs. M.'s narrative—The Duff calls at Rio Janeiro—Popery—Slavery—The Duff arrives at Tubual—Visit to Tahiti—The island in peace—Interpreters—Reception of the Missionaries—Natives surprised and delighted at the children and females—District of Mataval given to the Missionaries—Tongataboo—Feeling of the Missionaries when left on the island—Resolution Bay—Mr. Crook and Mr. Harris landed—Mr. Harris declines to stay—Tahiti revisited—Tongataboo—Parting—The Missionaries left alone—Natives surprised at mechanical works—Acquiring the Language—The natives found to be thieves—Indifference to religious instruction—Cruel worship—Infants destroyed—Ship in distress—Seamen desert—The Missionaries ill-treated—Some leave the island—New dangers—War—Death of one of the Missionaries—Treatment of the sick by the natives—Treatment of enemies—Articles stolen—Mr. Harris leaves the island—Remarks.

Mrs. STANLEY had proposed having the present meeting held at her house; but as there were a variety of little articles to be finished, several minutes to be made in the secretary's book, and other business to be settled, it was thought best to delay this alteration. It was also agreed to cut out and prepare suitable work to take with them when they might in future meet elsewhere.

Our little busy friend Margaret was rather chagrined at this arrangement, but she was soon reconciled, and came to her aunt's as usual in the height of good humour, as she possessed a fresh store of information gathered from books during the week. We will not say she was proud of her knowledge, but certainly much pleased at her new acquirements; especially at the favourable opportunity afforded of communicating it.

Mrs. Mortimer was particularly engaged with a lady at the usual time of assembling; in consequence of which the young folks were left to themselves for half an hour. We must give them credit for improving the time, as they all worked very fast; but we may add, they talked quite as fast as they worked.

Harriet told her young friends, that she and her sister had been very busy helping their mamma; and that they had done a quantity of work every evening, while Herbert read to them from Capt. Cook's Voyages, which they had almost forgotten; and as they were so anxious to judge what sort of reception the Missionaries were

likely to meet with from the inhabitants of the South Sea Islands, they had been much pleased at going through the work again.

"Yes," said Margaret, "and more than that, we do partly know now; for mamma lent us a book with a letter in it from Captain Wilson, in which he stated that the chiefs were glad to see them, and gave them a large house to live in, and plenty of victuals. Mamma read to us another beautiful letter from a 'Sailor to his little girl;' and in this letter, after telling her to be good to her mother and kind to her baby brother, and recommending her to read several histories in the Bible, he promised to bring her home a Tahitian dress. When Captain Wilson came back, he said God had been so good to them, and taken such care of him and the ship, and all the sailors, that though they had been a voyage of fifty-one thousand miles, no accident had befallen them; and they all came safely again to England, except one sailor, who ran away at some place where they stopped. We also saw a pretty picture of all the Missionaries after they landed, and a great many natives—one of

the priests is giving Captain Wilson a large portion of ground for their use,—the king and queen are there to see all the ceremony,—and they are carried about on men's shoulders, just as boys sometimes carry little children."

"What a strange sight it must be," exclaimed Mary Heradine, "to see a lady riding on men's shoulders. I wonder how they can bear it."

"It was the custom of their nation," replied Harriet, "so of course they thought nothing of it; but you shall see the print, which will much amuse you: the old priest is such a droll-looking object, and some of the female Missionaries look as though they were almost afraid. But it is altogether a pretty sight."

When Mrs. Mortimer entered the room, all eyes were turned towards her, and every face beamed with pleasure. Her chair and writing-desk were placed ready for her, and their chit-chat was instantly suspended to listen to her detail: when she commenced in the following manner:—

"You will recollect, my dear young friends, that we left the Missionaries just as they were

departing from the shores of their country. It will be quite unnecessary to follow the history of the *Duff*, day by day, through her long voyage; but it may be just mentioned that she touched at Rio Janeiro, where the kind and careful Captain exerted himself to obtain all those fresh supplies of food and water that were calculated to preserve the health and comfort of the crew and passengers.

“The entrance to the harbour of Rio is highly picturesque. It is shut in by mountains of every variety of form. Many of them are richly covered with trees to the very top. Alps on alps seem to rise in view as the mountains, further back in the country, are seen above those nearer the shore. This view of land must have been very cheering to the company in the *Duff* after their sea voyage; whilst the beauty and grandeur of the surrounding scenery could not fail to give them higher ideas of that Being by whom all things were created, and for whose glory they were going to dwell in a land distant from their own.

“While the ship staid at Rio Janeiro, some



of the Missionaries went on shore, and were shocked at the wickedness and superstition of the Roman Catholic population. Popery is said to exist there in its lowest and most debasing forms. The woes of slavery were also seen on every side. Immense numbers of slaves were seen employed in the most laborious and menial offices; some were dressed in tawdry rags; others were almost naked; and all were without religious instruction. Such a scene was very painful to these Christian visitors, who were unable to help them, and could only mourn over their wretchedness.

“From this place they sailed for months across the vast expanse of waters, till their sight was gladdened by a view of the Island of Tubuai, which was discovered by Captain Cook in 1777, and was afterwards visited by Captain Bligh of the *Bounty*, and eighteen of his men and officers. The *Duff* arrived here Feb. 22nd, 1797, just twenty years after its discovery. Now, for the first time, the Missionaries began to form an idea of the kind of people they were going to dwell among. Their wives would naturally shud-



der at the sight of naked or nearly naked savages; and however eager they might be to commence their 'work of faith and labour of love,' human nature would at first revolt at such scenes.— From hence they sailed to Tahiti, and cast anchor in Matavai Bay on the 6th of March. Hitherto all had been conjecture with them, as to their reception,—all imagination, as to the place; now an actual knowledge was about to commence; they had no precedents to judge from, as no one had ever been to teach the knowledge of God before. We can form no idea of their mingled feelings of hope and fear,—their anxious longing to leave the vessel, or desponding fears at trusting themselves among the savages. That their fears were not groundless, we learn from future Missionaries. Mr. Ellis says, when he first saw the place, 'within sight of the spot where our vessel lay, four of the Missionaries were stripped and maltreated by the natives; two of them were nearly assassinated from the anger of the king, and one of them was murdered. Here the first Missionary dwelling was erected, the first temple for the worship of Jehovah reared,

and the first Missionary grave opened. And here, after having been obliged to turn their house into a garrison, and watch day and night in constant expectation of an attack, the Missionaries were obliged, in almost hopeless despair, to abandon a field on which they had bestowed the toil and culture of twelve eventful years.'

"When our Missionaries arrived it was a time of perfect peace, and Pomare and his son Otoo, were absolute sovereigns of the whole island, as well as of the neighbouring island of Eimeo, which was greatly in their favour, as they had only to obtain permission of Pomare to land. In many of the islands every district is under the government of a separate chief, who must be consulted; this would have materially added to the difficulty of landing the Missionaries; but in this case Providence prepared the way for his servants, as they not only found the king willing to receive them, but their errand was speedily and fully made known to him by means of two Europeans, who dwelt upon the island—Peter, a Swede, who had left the *Dedalus*, and Andrew, who was cast away in the *Matilda*,

and had resided there five years, and could speak the language fluently.

"The Missionaries went on shore the next day, and were met on the beach by Pomare and his queen, by whom they were kindly welcomed. They were conducted to a large oval house, which had been finished for Capt. Bligh, who had resided some time among them. The natives were delighted at having foreigners come to live entirely with them, as they had already derived considerable benefit from the transient residence of some of the mutineers of the *Bounty*, and several of the crew of the *Matilda*, which had been wrecked on some of the reefs.

"The inhabitants of Tahiti had never before seen any European females or children, and were both amazed and delighted when the wives and children of the Missionaries landed. Every one was eager to see them, and crowded round to get a look at them: the news soon spread through the island, and for some days fresh parties were continually arriving, and placed themselves in front of the house, begging that the white women and children would come to the door and shew

themselves. It must have been rather a trial for the poor children; but, however, we hear of no complaints made by them.

“The chiefs and people were so much pleased at Missionaries coming to settle among them, that in addition to the large native house they already occupied, which was one hundred feet long and forty wide, Pomare told Capt. Wilson he would give the whole district of Matavai (where the house stood) to the English, which was accordingly done in the most formal manner. The king and queen, his father and mother, and all the most influential people of the nation were present.

“Huamane-mane, an aged chief of Raiatea, and chief priest of Tahiti, was the principal agent for the people in this transaction, which was of such vast importance to both parties. This aged chief was also a friend of Captain Wilson and the Missionaries, and rendered them considerable service in obtaining supplies of food, and such things as they had need of.

“You will find an interesting account of these proceedings in Ellis’s ‘Polynesian Researches.’

"All things succeeded thus far beyond their expectation. Capt. Wilson saw eighteen Missionaries, besides women and children, settled as comfortably as circumstances would admit, at Tahiti, and then sailed for the Friendly Islands, and on the 9th of April reached Tongataboo. The next day he cast anchor in the place Capt. Cook had laid down in his charts, when they were soon surrounded with canoes, and a number of natives went on board. The Captain had brought with him two natives from Tahiti and Peter the Swede, thinking they would be able to act as interpreters for them; but in this they were mistaken, as the dialect was so different they could scarcely understand one word in ten. They were soon delivered from this dilemma, by two sailors coming on board, one an Irishman, and the other from London, whom the Captain describes as the most wicked looking fellows he ever saw. They had been thirteen months on the island, and could speak the language well; they promised to give all the assistance in their power to the Missionaries, and in their first negotiation were very useful. Their



conduct soon proved them as bad as their looks indicated them to be; for, notwithstanding all their solemn promises, they were the worst enemies the Missionaries had to contend with. It was their intention to have remained together for a time; but it soon became necessary to divide themselves among the different chiefs, to counteract the base designs of these bad men.

“When the Captain left these ten brethren at Tongataboo, it was his intention to spend two or three days at sea, without going far out, that he might learn how they were treated; but a gale sprang up, which placed them in a very critical situation, and drove the ship out to sea; they sustained no injury, although they had been in the most imminent danger. God had given the winds and the waves charge concerning them, and preserved them from being cast away.

“Some of the Missionaries, who were watching the vessel as long as they could obtain the most distant glimpse of her, turned from the shore with heavy hearts, at the thoughts of the final separation from so many friends, whom they



did not expect to see again in this world; they embraced each other and said, 'this is now to be our land, and here is to be our grave.'

"The *Duff*" sailed for the Marquesas, and passed two islands on the 23rd of May, where the Captain wished to land, but the hostility of the natives prevented. He was still following the track of Capt. Cook, and cast anchor in Resolution Bay, where they were soon visited by the chief and many natives. After the chief had paid several visits, the Captain informed him he had two Missionaries on board, who would stay with him to teach him and his people. He jumped about the cabin for joy; he said they should have a house, and should never want while he had any thing to give. Mr. Crook went on shore immediately with the chief. Mr. Harris remained, under pretence of getting the things ready, when it became evident his Missionary zeal began to decline, and he very reluctantly landed on the island. That being the case, he looked gloomy and sad, and the natives took a dislike to him. On this account the Captain thought it advisable to take him back to

Tahiti. Mr. Crook was a very young man, of a cheerful turn of mind, an open temper, and quite a Bible Christian; he chose to remain alone at his post, depending upon the protection of his heavenly Father. When the Captain had supplied him with every thing needful, the *Duff* again sailed for Tahiti, and arrived at Matavai on the 6th of July. The Missionaries were all well, and had received an addition to their number in Mrs. Henry's infant daughter.

“With what delight must these devoted brethren and sisters have welcomed the Captain again amongst them! He was much gratified to learn that their health had not suffered from change of climate, that they had not known the want of any thing, as the natives had abundantly supplied them, and that during his absence their treatment had likewise been kind and courteous.

“The painful hour of separation too soon arrived, and on the 4th of August, 1797, the *Duff* finally quitted Matavai Bay. The kind Captain, ever mindful of the safety of those intrusted to his care, returned to Tongataboo

on the 18th, and anchored in nearly the same place: they were soon visited by some of the dear brethren that he left there, who told him how the Lord had preserved them from the machinations of their countrymen, who had done all in their power to make the poor heathen destroy them. The Captain said every thing to calm their fears and invigorate their hope, that christian love could suggest, and did every thing for them with the chiefs, likely to secure their favour and protection. Mr. Nobbs, who had been ill from the time he landed, was advised by his brethren to return to England, which he did. The Captain sent on shore for the Missionaries another portion of the articles provided for their usefulness and comfort, and they parted with many tears on both sides.

“The Missionaries, on both Islands, were now left to feel their entire dependence upon Divine providence to guide, protect, and support them. Hitherto they had a good deal depended upon the kind friend who sailed with them, and whose presence and counsels had so materially aided and encouraged them in their arduous labours.

Capt. Wilson had, in a measure, been to them what Moses was to the Children of Israel in the Wilderness. He had attended to all their wants, impartially divided amongst them the bountiful supplies British christians had provided, and obtained for them the favour and protection of the different chiefs.

“For the first time they were now thrown upon their own resources, and left to strike out their own path as circumstances might guide, or their judgment might direct. As they lost sight of the *Duff*, which had so long been to them the ark of safety, they felt that they were ‘strangers in a strange land;’ cut off from all intercourse with christian churches, but not from their God and Saviour. His servants they were, and for Him they had left all. As soldiers of the cross, they had buckled on their armour, and were now commencing that glorious warfare against Idolatry which has so signally triumphed over every obstacle, and brought about among the natives, the subversion of their idolatrous system,—the destruction or giving up of their foolish gods,—the

pulling down of their maraes or heathen temples, and building with the materials, houses of prayer dedicated to the Lord. This was not easy work. The struggle with the powers of darkness was long and tedious; the taunts and disappointments they endured were painful and distressing; but out of all, the 'good Lord delivered them.'

"When the Missionaries had made their habitation in some measure comfortable, they began their important work with energy, and sought every opportunity of serving the natives. As I before observed, many of them were acquainted with the most useful mechanic arts, which gained them great favour both with the chiefs and people, who formed a very high opinion of the superior knowledge they possessed, and eagerly cultivated their friendship.

"The natives were amazed at the carpenter's tools, and the manner of using them; they never thought it possible for one tree to be sawed into a number of planks, as the utmost their skill could accomplish was to split a tree into two parts, and as wood was plentiful with them, they



sometimes for a canoe used a whole tree, only hollowing out the middle. When the blacksmith's shop was erected, and the forge and anvil at work, their astonishment arose to the highest pitch; and when the heated iron was hammered on the anvil, and the sparks flew about, they were quite frightened, and thought it was angry, and was spitting at them. They were still more alarmed at hearing the hissing of the hot iron when dipped in water, supposing it to be a spirit. However, their fears soon subsided, and they felt great interest in watching the progress of different manufactures. One day Pomare came to see the blacksmith at work, and after looking attentively for some time, he was so transported with joy, that notwithstanding the smith was covered with dust and perspiration, he caught him in his arms and cordially embraced him.

"Some of the Missionaries continued to employ themselves in these useful arts, as they found them adapted to make a lasting impression upon the minds of the natives. Others explored the country, and sowed the seeds they had brought from Europe and other places



they had touched at in their voyage; but their chief anxiety was to gain a knowledge of the native language: as, without this, it was impossible to enter upon the most important part of their commission. This was, indeed, a tedious and laborious undertaking; it was not a written language; they had no assistance from books; no grammar or dictionary to aid them; and no interpreter on whom they could depend. They availed themselves, as much as possible, of the advantage to be derived from the Swedes; but as they were ignorant men, and destitute of all religious knowledge, they could not enter into the motives by which the Missionaries were actuated; and though they might not designedly misinterpret, yet their interpretations were likely to produce an erroneous impression upon the natives. From such instructors as these they could derive but little help; and the only way appeared to be, spending as much time as possible with the people, and making excursions round the neighbourhood with them, and thus learn their manners and customs, and acquire a knowledge of many words used in social intercourse.

“Part of every day was spent in the study of the language, and frequently they all met together to communicate to each other what they had learnt, and to aid in carefully writing down the pronunciation of native words: in this they found great difficulty, as the people spoke with such rapidity that they could not distinguish the syllables. One thing greatly in favour of the Missionaries at this crisis, was the exceeding talkativeness of the Tahitians, who would spend hours in conversation upon the most trivial topics; they were always willing to listen to inquiries, and anxious to make themselves understood; nor did they discourage the learners by laughing at their mistakes, but kindly corrected them, and repeated the words again and again.

“When the Missionaries heard the natives use a word they were unacquainted with, they immediately wrote it down, and then repeated it as distinctly as they could several times; if the natives said it was correct, it was added to the list of those already known by them. By this slow and tiresome process, they at length

gained sufficient knowledge of the language to communicate with the natives more freely.

“How should you like, my young friends, such a method of acquiring a new language? Perhaps you have sometimes complained of the difficulty of learning French, Latin, or Italian, with all the advantages of a good grammar and vocabulary, and the help of an able instructor. I can cast my eye upon a little girl who thinks learning French verbs the most difficult task in the world. What will she say at hearing that the Missionaries not only had to learn to speak the Tahitian language, but to reduce it to a written form, and then write spelling books and grammars, preparatory to translating the Bible, which was essential to their success among the heathen? After this followed the still more herculean labour of teaching the natives to read their own language. These difficulties were overcome by patience and perseverance; but still greater trials awaited them, which nothing but the grace of God, and love to their perishing fellow-sinners could have enabled them to overcome.

“The Missionaries soon discovered that though the chiefs continued friendly, the people were sadly addicted to theft. They found it therefore necessary to guard their property with the greatest care. Clothing and iron tools were most coveted; and notwithstanding all their care, the blacksmith’s shop was robbed by a native, who artfully dug several feet into the ground on the outside, burrowed his way under the wall of the house, and crept through the earthen floor inside.

“It soon became evident to the Missionaries, that however kindly the king and chiefs treated them, they had no wish to receive religious instruction; all they wanted, was to secure temporal advantage. Even their kind friend, the old priest (who made over to Captain Wilson, for their use, the ground on which their dwellings were erected), once remarked, that they gave the people plenty of talk and prayer, but very few knives, axes, or scissars. Yet he was invariably kind to them. He was a keen old man, and remarkably vigorous. His favourite dress was a glazed hat, and black coat, fringed round

with red feathers; probably this was his sacred dress, as the idols that have been sent to England were ornamented with red feathers.

“The Missionaries had frequent opportunities of speaking to him about the cruel rites connected with the idolatrous worship of the natives, especially that of offering human victims to their gods. Their admonitions had no effect upon him; as he still continued to indulge in all the degrading vices of his country, and prosecuted his schemes of extortion and ambition with unabated avidity. Before any of their wars, human sacrifices were offered to propitiate their gods, and the victorious party gave themselves up to the most savage and unrelenting cruelty.

“The vast number of infants that were destroyed, was another source of grief to the Missionaries, who sought every means of unfolding to the rulers of the nation the object of their Mission:—namely, to instruct them in useful arts,—to teach them reading and writing,—to make known to them the only living and true God,—and the way to be happy for ever. After earnestly entreating them no longer to murder



their own offspring, the Missionaries offered to build a house on purpose for the children that should be spared, where they should be taken care of, and nursed with as much kindness as if they were their own.

"The king and people listened attentively to this proposal, and promised no more children should be murdered. Pomare said, 'Cook told them it was wrong; but he did not stay long enough to teach them to do better.' Their promises proved but vain words, and the dreadful practice was still continued.

"Seeing this proposal had no effect, their next attempt was to bribe the natives to spare their infants, by offering as a reward, articles highly valued by them. The wives of the Missionaries also begged that they might have the children committed to their care, instead of having them destroyed; but their persuasions were of little avail, as most of the people continued to adhere to the unnatural customs of the country.

"Hitherto the persons and habitation of the Missionaries had been secure; but about twelve months after their arrival, a vessel anchored in



the Bay. Some of the Missionaries went on board, and found the ship in great distress, and the crew in want, in consequence of having been driven out of their course by a contrary gale of wind. Pomare and many of the natives visited the ship, and beheld her poverty with the utmost contempt. The distress of the crew awakened very different feelings in the minds of the Missionaries, who readily offered to furnish the Captain with such things as the island afforded. Some time after the vessel left, to their no small surprise, they saw her again enter the Bay of Matavai, and soon learnt that she had encountered another severe gale, and was unfitted for her voyage. The Captain intended to make for Port Jackson, as soon as he had sufficiently increased his supplies.

“In the course of the night two seamen left the ship in a boat, and the next morning the Captain addressed a letter to the Missionaries, to inform them of the circumstance, and stating his determination to recover them. The Missionaries obtained the boat on the following day; and, anxious to render the Captain all the assis-

tance in their power, agreed to use their influence with the principal chiefs, to induce them to send the seamen on board. Four of them set out upon this errand, and made known their business to the young king, who appeared to be by no means in a good humour; and as Pomare, his father, had not arrived, the Missionaries set out for his habitation.

“As they went along the people saluted them as usual, and a number accompanied them; they had proceeded about a mile, when, on coming near a river, each of them was seized by several of the natives, who stripped them, dragged two of them through the river, and attempted to drown them; and, after other ill treatment, threatened to murder them. They had a very narrow escape; Providence inclined the hearts of some of the natives to have compassion upon them, who gave them a few strips of cloth to cover them, and conducted them to Pomare; who, with his wife Ideah, beheld their situation with the greatest concern, and immediately furnished them with native garments and refreshment, and, after they had rested for a

short time, accompanied them on their way to Matavai.

"When they reached the dwelling of Otoo, Pomare called him aside, and questioned him respecting the treatment the Missionaries had received. He said but little, though it appeared tolerably evident that he was well acquainted with the alarming attack that was made upon them.

"The consternation of the Missionaries was greatly increased, by hearing some of the people who were stripping them say, 'Now we have four of them in our hands, we will hasten to Matavai and secure the others.' This alarming threat, of course they communicated to their brethren on their return.

"The conduct of Pomare and his queen Ideah, on this occasion, was highly gratifying, as they not only furnished the Missionaries with a canoe to convey them home, but restored several articles of apparel that had been taken from them. Two days after this unfortunate affair, they sent the high priest to the Missionaries with a present, as an atonement and peace-

offering, and on the following day Pomare visited them at their own house.

“The painful impression produced upon the minds of the Missionaries, by this untoward occurrence, induced several of the married brethren, and about six of the single, to decide upon leaving the island, in the vessel they had so kindly supplied with necessaries, and which had been the unintentional cause of this fresh trouble. The Captain offered a passage to Port Jackson for any who were desirous of returning, and of this offer they gladly availed themselves.

“The report of their leaving, soon became known through the island, and some of the natives appeared anxious for their continuance. But Pomare, who had always been their friend, was touched with the deepest sorrow, and used every effort and argument in his power to prevail upon them to stay. He went through every room in the house, calling each by name begging and entreating them not to go; and promising them both favour and protection if they would remain.

“‘Mr. Nott, don’t go, don’t go,’ was his lan-

guage; and such he addressed to every individual. All his endeavours had no influence upon those who had made up their minds to go, and he much regretted their departure; but was evidently rejoiced to find some had agreed to remain on shore: among whom were Mr. Nott, and Mr. and Mrs. Eyre.

"After this feeble band was thus weakened by the withdrawal of so many of their number, they found dangers assailed them on every hand; many they saw, others at that time were providentially unseen. They had thrown themselves entirely upon the mercy of the king and chiefs; and to avoid, at any future time, aiding in their cruel wars, they sent on board the *Nautilus* all the fire arms and ammunition the Society had provided for their defence.

"They were aware that in case of war breaking out, these were the first things the natives would demand. They have since learnt, that during the time these things were in their possession, as well as many others provided for their support and comfort by the bounty of those Christians who fitted out the *Duff*, that Peter,



the Swede, who acted as interpreter on their first landing, used to point out to the king the time when they were all engaged in family prayer, and say, 'See, they are all down upon their knees, how easily your people could kill them, and then their property will be yours.' From the evil designs of these wicked men the Lord mercifully delivered them, and spared them to carry on his work, and prepare the ground for the reception of that good seed which subsequently yielded such an abundant harvest, richly repaying all the labour and culture bestowed.

"War was again talked of by the natives, and the Missionaries were questioned about it. Mr. Nott answered, 'We know nothing of war;' and so said they all.

"Some months passed on, and two large ships were seen approaching Matavai Bay, to the no small consternation of the natives, who directly thought they were coming to revenge the late assault upon the Missionaries. Solomon says, 'the wicked flee when no man pursueth;' so it was in the present instance. The Tahitians,



conscious of guilt, were seen abandoning their houses, and flying in all directions to the mountains for safety.

“The Missionaries, on ascertaining the cause of alarm, quieted the apprehensions of the fugitives, and induced them to return. In the evening they welcomed the Captains on shore, and introduced them to the chiefs, by whom they were kindly entertained, and all unpleasant feelings vanished. The Captains made the chiefs a number of presents, and after a few days left the island.

“War, that frightful scourge of the islanders, was again made upon the district of Matavai, and most of the inhabitants fled before their enemies. Several warriors, with their clubs and spears, surrounded the Missionaries’ dwelling, but its inmates were not molested. In the course of the day the chief priest called, and informed them no evil was intended against them or their habitation; and in the evening the young king visited them in the most friendly manner, which greatly relieved their fears.

“Amidst all these conflicting scenes, this holy

band of brethren continued their efforts to instruct the natives; but disappointments and discouragements attended them at every step, both from the indifference and insensibility of the people, and the difficulty they found in acquiring a correct knowledge of the language. A heavy trial likewise befel them in the death of one of their number, under circumstances peculiarly affecting. Their increased acquaintance with the character of the people only increased their difficulties; and the more they saw of Otoo, the more wickedness they discovered in his character: he was insensible to kindness shewn him, and felt no gratitude for favours. During the late war, he sent his servants to carry off a sow and five young pigs, belonging to Mr. Bicknell. The Missionaries complained to Ideah, and had the pleasure of seeing the pigs running near the house the next morning.

“One day the king came to Mr. Bromhall’s apartment, and asked to see a large Bible with pictures, which he had heard was in his possession. While looking at it, he asked Mr. Bromhall to shew him another book, which he knew

was not in the room; and while Mr. B. went to fetch it, he silyly cut out a picture of Adam and Eve, and then returned the Bible, without taking any notice of what he had done.

"It was dreadful to see how completely Otoo was the slave of his own passions. One day when he had drunk a great deal of ava, and was asleep, a man awoke him by hallooing outside the house. He immediately ordered his servants to kill him, the poor young man ran to the Missionaries for protection; and they purchased his forfeited life, by making the wicked king a present of some printed cloth.

"You have already heard enough of these people to learn they were thieves, liars, and murderers; in addition to this, we may remark, they were covetous, idle, and intemperate. In their love of eating and drinking, they were worse than the beasts. Their conduct to the sick and aged, was barbarous in the extreme. When tired of waiting upon a sick person, it was customary to build him a small hut, and at first to supply him with food; but if he continued *long*, he was generally left to die of hunger.

"A sick man was once staying with an acquaintance, who grew tired of him; so he went and dug a hole near the sea-shore, and then returned and offered to take his friend to bathe. The sick man consented, and was put upon a board and carried by two men towards the sea; but when he came near the hole he suspected their design, and jumping off the board, attempted to escape. His companion threw a large stone at him to stop him, after which he was forced into the hole and buried alive. His cries were heard at some distance, yet no one came to help him, or even expressed pity or surprise when they were told the sad tale.

"If this was the manner in which the Tahitians behaved to their friends, how much worse would they treat their enemies!

"They stamped upon the prisoners taken in battle with the most ungovernable fury; and after putting them to the most painful death, left their bodies unburied, to be devoured by dogs or birds.

"Sometimes a hole was made through a man's body large enough for the conqueror to put his

head through, and in this way he would, for a time, wear the dead body as a kind of Tiputa, and run about exciting others to wanton acts of barbarity. After a battle the victors killed all the women and children of the conquered foe; and even taught their own children to kill and torture the poor helpless little ones, to whom they would otherwise have been kind. Sometimes the conqueror put a rope through the necks of the children, and would, in this way, drag them through the camp; or threaded them like beads upon his spear, and held them up in triumph.

"We have before noticed that the natives were sad thieves; at last they became so notorious, that the Missionaries were obliged to place under the care of some chief, any articles they wished to secure.

"One night Mr. Harris was awoke by the noise of some thieves at a box in his room; the men ran off as soon as they found he was awake, but not without taking with them a number of books and some clothes.

"Another night Mr. Eyre awoke and saw,



by a light he always kept burning, two of the natives, who were appointed watchmen by Pomare, getting over a partition placed before the door. When he inquired what they wanted, one of them cunningly answered, 'I thought I heard some thieves, and was coming to look for them.'

Mr. Bromhall lost his case of surgical instruments, and when he inquired for them, they were all returned by Ideah, except two small saws, which were afterwards found in her possession. It was presently ascertained that she was in the habit of setting her servants to steal for her. She was, in every respect, a bad woman. She murdered three of her infants, after Pomare had said he would put a stop to the custom. She had also promised that the Missionaries' wives should have her next child to bring up; instead of keeping her promise, she killed it, and then came to bring the Missionaries a great present of food, which they would not accept, as they wished to convince her of the sinfulness of her conduct. She was highly offended, and said she had a right to do what



she chose with her own children. The character of this Tahitian queen will not rise in the estimation of you young ladies, by learning that she was a great warrior, and one of the best wrestlers on the island; and in their wrestling matches she was generally mistress of the ceremony. She was also a famous swimmer; the natives were all fond of the water, as it is one of their favourite amusements almost from their infancy. They were also fond of dancing and music, and in these the queen could take the lead.

“The Missionaries mourned over this sad state of things, but were unable to produce any alteration. Their own circumstances too became more and more gloomy; no cheering intelligence from their own dear land; no kind word of encouragement to stimulate them to increased activity. Their number was again reduced by the loss of Mr. Harris, who embarked in an American vessel for New South Wales. The ample supply they brought with them was nearly expended: not only from daily use, and frequent presents to the natives, but reduced by actual plunder.

They keenly felt the difficulty of their situation, and could only make known, by prayer and supplication, all their wants to Him who, though he sometimes seemeth to hide himself, is verily the God of his people and their Saviour."

The account was here closed for the evening, with a promise that it should be resumed at the next meeting.

Caroline Fletcher inquired, what could induce the king to treat the Missionaries so ill, when they engaged in an act of justice to the Captain.

"When he saw the poverty of the vessel," replied Mrs. Mortimer, "he despised the Captain and crew, as he found he was not likely to obtain presents from them; and as the Tahitians began to understand the use of fire-arms and ammunition, it was their design to barter with them only for these things. The run-away sailors they were generally willing to hide, under the idea that they would aid them in their wars. The justice and mercy manifested by the Missionaries, interfered with the selfishness of the chiefs and people, as they instantly supplied

the suffering mariners with food, and rendered them all possible assistance; this excited the jealousy of Otoo, who, as you know, was both cunning and covetous."

"I think," said Amelia Bloomfield, "it was a great pity that so many of the Missionaries should have left on this account. It appears rather cowardly, especially as Pomare promised them his protection."

"We cannot but regret their departure," answered Mrs. Mortimer, "and fear they were too hasty in coming to such a conclusion; their fears prevailed over their judgment, and they proved cowards at the first onset. Such is human nature. We cannot enter precisely into their feelings, or comprehend the extent of their trials; therefore let us be careful how we condemn their conduct. Rather let us search our own hearts, and try our own ways, and see if we should be faithful, and ready to speak a word for Christ, when we hear religion reviled. I fear, in many instances, we should turn away in silence. When the Saviour was betrayed we read, 'then all the disciples forsook him and

fled.' If his personal companions did so, even while their Master was yet with them, we cannot wonder that the first Missionaries to Tahiti, should flee when every thing seemed against them."

"I very much admire the courage of Mrs. Eyre," said Harriet. "What constancy to the cause of Missions she manifested; though I feel sorry for her forlorn situation, when forsaken by all her sisters in the work. Yet I am delighted with her determination, and almost envy her the exalted station she occupies among Christian females."

"This," observed Mrs. Mortimer, "was true magnanimity. We must all admire this heroic woman; the only European female left amidst a nation of idolaters; steady to her purpose—unflinching in duty—strong in her attachment to her Divine Master—ready to spend and be spent in promoting His glory—by aiding her husband and his colleagues in making known to the heathen the unsearchable riches of Christ."

Margaret expressed her sorrow on account of

the cruelty exercised upon the poor children taken in war.

Caroline Fletcher thought it a shocking thing that the natives were not only cruel themselves, but taught their own children to torture the poor little captives, as it was so likely to make them unfeeling to their brothers and sisters.

"Their whole system," said Mrs. M. "is calculated to do this; the scriptures assure us that 'the *tender mercies* of the wicked are cruel,' and idolatry is frequently the extreme of cruelty. Mr. Williams gives us an account of Vava, a chief of Eimeo, who on one occasion, had orders to procure a human sacrifice for Pomare immediately; he was rather at a loss to satisfy this imperious demand, and went in search of a victim; his own little brother followed him at a distance, and cried after him; as soon as he saw him, he struck his head with a stone, killed him, put the body in a large basket made of cocoa-nut leaves, and sent it to Pomare. When his mother bewailed the death of her child, he abused her and said, 'Is not the favour of the gods,—the pleasure of the king,—and

the security of our possessions,—worth more than that little fool of a brother.’

“ But the grace of God afterwards reached the heart of this unnatural brother; and this unmerciful heathen, who had been a procurer of human sacrifices, was at length baptised by one of the very Missionaries that you have been blaming for deserting his post, and whose return to the work will be related in the next account, when we meet at Mrs. Stanley’s.”



## CHAPTER VIII.

The party meet at Mrs. Stanley's—Hope deferred—Mr. and Mrs.

Henry return from Port Jackson—The Missionaries hear of the capture of the Duff—Murder of three of the Missionaries at the Friendly Isles—Flight of the others to Port Jackson—Source of consolation—Arrival of Capt. W. Wilson in Mataval Bay—Pomare's pleasure—New vegetable products—Sacred animals—A priest sells sacred fowls—Heathen views of God—Tour of the Island—Effect of preaching—Worship of Oro—War about Oro—God's care of his servants—Pomare beaten—Mission premises converted into a garrison—Desolate scene after the war—Employment of the Sabbath—Conduct of natives—Areoles—Attempts to teach the children—Missionary journeys—Providing a human sacrifice—Pomare's death—Otoo succeeds his father—Discouragements of the Missionaries—Perseverance—Arrival of a vessel from England—Disease among the natives, attributed to the God of the foreigners—Preparation for renewed war—Calamities—Flight of the Missionaries to Huahine—Pomare in exile—Missionaries recalled—Change in Pomare—A new trial—Joyful news sent to England—Investment of a new king—Note from Pomare—Contrast between the voyage of the Duff and of other ships—Account of the capture of the Duff—Poetry.

It was well for our young friends that an arrangement was made to hold the present meeting at Mrs. Stanley's, as Mrs. Mortimer was suddenly called from home, to visit a sick friend at a distance.

Amelia Bloomfield, to prevent any interrup-

tion in their proceedings, provided work to send to her Aunt Stanley's, and took with her the paper Mrs. Mortimer had prepared for the evening's reading.

Though the absence of their kind friend was some disappointment to the young ladies, they rejoiced at finding so good a substitute in Mrs. Stanley; more especially when they found she was about to read a further account of the Mission to the South Sea, which they were all anxious to hear. As they had now become such expert workwomen, but little time was lost in preparation, and Mrs. Stanley was soon requested to begin reading.

She first expressed her pleasure at seeing the young friends of her children meeting at her house for such a benevolent purpose, and assured them of her readiness to help them in every way she could; she also hoped their number would soon increase, and their efforts to rescue poor heathen children from the dreadful evils of idolatry be abundantly blessed. She exhorted them to patient perseverance, from the example of the Missionaries, and concluded by saying,

she should be glad to see them again the next week, if her sister was detained at Newton with Mrs. Armitage.

After this, she took her seat at the table and began as follows:—

“We read that ‘hope deferred maketh the heart sick;’ the Missionaries at Tahiti found the truth of this in their own painful experience, and were in a very low and desponding frame of mind, as their prospects were still gloomy. In this juncture their hopes again revived, by the return of Mr. and Mrs. Henry from Port Jackson, whom they welcomed back to their society with feelings of joy and gratitude, into which we cannot enter. From them they learnt the heart-cheering intelligence, that the *Duff* was on her passage to Tahiti with a reinforcement of labourers, and a supply of such things as they needed.

“There was now a little breathing time for the Missionaries, in which they thanked God, and took courage. But alas! how vain and delusive do our brightest anticipations often prove, and how inscrutable and mysterious do the ways

of Providence appear to our frail reason. The year had not closed upon them before they received the melancholy information, that the *Duff* was captured by a French privateer.— This painful intelligence was brought by an English Captain, and also a letter from their late companion, Mr. Harris, which greatly aggravated their distress, as he gave them an account of the murder of three Missionaries at the Friendly Isles—the departure of another—and the flight of the remainder to Port Jackson. In this dreary aspect of Missionary affairs, every thing tended to depress their spirits. They saw no fruit of their labours;—they had heard but once from England;—they were in want of many things;—their number was sadly reduced;—the Mission at Tonga was utterly destroyed;—the brethren were scattered;—and their own prospects were darkening on every hand. They had no resource but in the Lord, who was saying in these dispensations, ‘be still, and know that I am God.’ His gracious decrees had also said, ‘I will be exalted among the heathen,’ and this glorious promise the Missionaries lived to

see delightfully fulfilled, though they waited long in prayer and faith.

"About the middle of the year 1801, Captain Wm. Wilson anchored in Matavai Bay, having on board letters from their friends and the directors, as well as a supply for their need. He also brought eight Missionaries from England, and one who had escaped from the Friendly Islands. These were all cordially welcomed on shore by the brethren, who also introduced them to Pomare and the chiefs.

"Pomare said he was pleased at their arrival, and hoped others would soon join them; this evidently did not arise from any wish for religious instruction, but from the expectation of obtaining presents; as well as from an idea that the presence of the English would establish his influence more permanently, and that they perhaps might be induced to take his side in war.

"The newly arrived Missionaries brought with them a variety of useful seeds and plants for the Mission garden. Many of the vegetables grew, and made an agreeable change in their diet; the vine, the fig, and the peach flourished.



The pine-apple grew luxuriantly: the water melon afforded a cool repast. Altogether the external appearance was strikingly beautiful, but all was darkness and gloom as it regarded the inhabitants; no light broke in upon their minds, and no indication of a change appeared; the natives were 'mad upon their idols.'

"So foolish were they, that they kept live hogs and fowls in their maraes, and called them sacred animals. At one time fowls were scarce upon the island, and a traveller wanted to buy some sacred fowls; at first the priest was unwilling to sell them, but when he saw what nice knives and looking-glasses he could have in exchange, he went to the idol and said, 'Oh my god, here are some beautiful knives and scissars, and looking-glasses; perhaps I may sell some of the fowls belonging to us two, for them; they will be good property for us two.' He waited a few moments, pretending to listen for the god's answer, and then said, 'the god had consented to have them sold.' Some boys and dogs were then employed to hunt the fowls for the man.

"They never thought their gods would be



angry at sin, but fancied they could coax them to anything by making them presents; they would kneel on one knee, and, in a singing tone, repeat their prayers, and say, 'See! I have brought you pigs and fruit, so be kind to me, and don't let me be drowned; and oh! let me conquer my enemies.'

"In 1802 Mr. Nott and another of the brethren made a tour of the island, for the purpose of communicating instruction. They were mostly well received, and had frequent opportunities of speaking to the people, who seemed interested in the account of the creation, and deeply affected with the exhibition of Jesus Christ, as the only atonement for sin, instead of pearls, pigs, &c. which they had been accustomed to offer. Some said they should like to pray to the true God Jehovah, but were afraid their own gods would destroy them if they did; others inquired how it was that the ships that came before the *Duff* did not tell them such things, and teach them to worship Jehovah; but they had said nothing about it.

"Mr. Nott and his companion, on their way

back, found the king, the chiefs, and warriors, assembled in their large marai, performing a number of ceremonies in honour of *Oro*, the national god. Not only hogs were offered on the altar, but several human sacrifices were placed in the trees around. Pomare was about to offer five or six large pigs to *Oro* on board a sacred canoe. Although he was thus engaged, the Missionaries ventured to tell him he was wrong, as Jehovah alone was God; that pigs were not an acceptable offering; that Jesus Christ was the true atonement; and God was displeased at their killing men.

“These painful sights deeply affected the Missionaries, who saw with grief the influence the priests, of this cruel and superstitious idolatry, had over their deluded votaries. Long and tedious wars arose between different parties, each anxious to possess this famous god *Oro*. I notice these wars only for the sake of shewing the signal interposition of God on behalf of his servants. During the celebration of this idolatrous feast, Otoo pretended the god wished to be removed; and as the Atehuruans would not

comply with this intimation, Pomare's people seized his godship, dragged him away from the Atehurians, and carried him to their canoes. This was the signal for war. Pomare advised the Missionaries to be on their guard; their means of defence were very slender, having sent away all their arms and ammunition; but the providence of God so over-ruled things, that several vessels had lately visited the Bay. Captain Bishop and six seamen were left on shore by the *Venus* to purchase pigs, &c. Another ship had been wrecked, but the men and stores were saved; by this means seventeen Englishmen were added to their number, who, with Captain Bishop and his six men, joined the Missionaries for mutual defence, and to them, under God, they owed their safety.

“The Atehurians re-captured their god, and Pomare was vanquished. He was kindly received by Captain Bishop and the Missionaries, who offered to protect him: the war was dreadful and bloody;—the Mission premises turned into a garrison;—the fine noble bread-fruit and cocoa-nut trees cut down;—the chapel razed

to the ground to prevent the enemy taking shelter in it;—and every precaution made use of to insure their safety. After long and severe struggles,—which, with the aid of the British officers and sailors, ended more favourably for Pomare,—there was a suspension of hostilities in June, 1802.

“Doubtless the Missionaries felt grateful for the kind protection afforded them in the late disastrous conflict, and raised their Ebenezer to that God who had ‘covered their heads in the day of battle.’ But what a scene of desolation presented itself to their eyes, and what anguish must have rent their hearts. All their neat inclosures were destroyed; the trees and fences, on which they had bestowed so much labour, were demolished; the country had become a desert wilderness, and its inhabitants reduced to misery; their sanctuary was laid low; all their hopes were blasted; and where all this would terminate it was impossible to conjecture.

“As the war appeared to be over, the Missionaries resumed their usual pursuits, and gained a little relief from their incessant watch-

uncommon thing for them to laugh with each other about his person, or dress, or manner; they would also interrupt him by calling out 'lies and nonsense;' and many would lie down to sleep as soon as sermon began.

"Another source of annoyance arose from the Areoies, a sort of strolling players in high repute with the natives, who not unfrequently commenced their dancing while the Missionaries were preaching. You may judge, in some measure, of the effect this would produce, by supposing one of our ministers preaching in a dark village, and a mountebank coming, erecting his stage, and exhibiting his foolery. Alas! for the poor preacher. I fear, under such circumstances, he would find but few listening to his message.

"The character of the Agencies was a complete personification of the worst of the American people. They were too abominable to describe. All the children were murdered. All who were taken to the Agency were killed. They tried to murder as this was the only way to get rid of them. The ruling rules of the Agencies was the extermination of the people. They were too abominable to describe."



ings and painful anxieties. They again fenced in their garden, and planted it with such things as they had preserved. They also built another chapel, and again their premises were restored to a measure of neatness and comfort. The study of the native language still occupied great part of their time, and every opportunity of talking to the natives was embraced.

On the Sabbath several of the brethren used to go out and endeavour to collect a congregation, when they often found the natives busy beating cloth, preparing food, feasting, drinking *ava*, or stupified from its effects. Sometimes, after going round the district to invite people to attend their meetings (who willingly promised), to their no small disappointment, very few attended, or perhaps still worse, many would assemble and bring with them fighting cocks or dogs, and set them to fight, thus diverting the attention of the audience from the Missionary. At other times they tried to make each other laugh by mimicking the brethren, or pronouncing the name of Christ in a ridiculous manner. While the Missionary was preaching, it was no



uncommon thing for them to laugh with each other about his person, or dress, or manner; they would also interrupt him by calling out 'lies and nonsense;' and many would lie down to sleep as soon as sermon began.

"Another source of annoyance arose from the Areoies, a sort of strolling players in high repute with the natives, who not unfrequently commenced their dancing while the Missionaries were preaching. You may judge, in some measure, of the effect this would produce, by supposing one of our ministers preaching in a dark village, and a mountebank coming, erecting his stage, and exhibiting his foolery. Alas! for the poor preacher. I fear, under such circumstances, he would find but few listening to his message.

"The character of these Areoies was a complete personification of wickedness; their actions were too abominable to describe. All their children were murdered, and all who wished to become Areoies were compelled to murder theirs, as this was one of the standing rules of their order. Such was the infatuation of the people, that they submitted to any sacrifice, however

painful, to attain the honour of belonging to this class, which ranked high in the nation, and was always favoured by the chiefs.

“The Missionaries begged to be allowed to instruct the children of the natives, and hoped in this way they might be useful; but as the parents exercised no control over them, the children were too careless and indifferent to apply to learning; and these efforts proved unavailing.

“The brethren, like the seventy of old, went out, two and two, making long journeys round the island, and were absent about a month; and sometimes they crossed the sea to Eimeo. During these journeys they suffered many hardships. Since the war, the dwellings of the natives were more wretched than before, as the old houses had been burnt, and miserable sheds built in haste, which, together with the increased poverty of the inhabitants, rendered the Missionaries poor accommodation after their days of toil. These lodgings were generally in a most filthy state, and swarming with insects. The Missionaries had no umbrellas to defend

them either from sun or rain, and in the native houses there were no fires to dry their clothes. They often had no shoes to their feet, and in passing over the burning sands, have been obliged to lay large leaves at every step they took, to defend their naked feet from the heat. On some occasions they have suffered greatly from want of food, as the people would not give them any, or even receive them into their houses.

“In this dilemma, they followed the example of the apostle Paul, and ‘laboured, working with their hands,’ as they made fish-hooks and combs, to carry out with them, and with these they paid for their lodgings. Some of the natives foolishly thought the Missionaries came on purpose to obtain their sweet food, having heard that no such fruit grew in England; this fact they knew from the circumstance of Capt. Bligh making two voyages to procure the young plants of the bread-fruit, to cultivate in the West-Indies.

“The more the Missionaries saw into the real character of these idolaters the more were they

grieved and shocked. They were 'without understanding, covenant-breakers, without natural affection, implacable, unmerciful.'

"Mr. Jefferson and Mr. Scott, while travelling round Tahiti, came to the house of a chief who had often been desired to find a human sacrifice; just as they arrived he received a message from Pomare, threatening him with banishment if he did not comply and immediately kill a man. The chief was sitting in his house, surrounded by his friends and attendants, and was secretly resolving whom he would kill, as the brethren entered. Knowing how much they hated such murderous deeds, he would not do it in their presence; but shortly after the brethren laid down to rest, the chief invited his friends to go with him to the sea-shore: the man he intended to kill was one of his relations, who was come pay him a visit. This man, with several others, readily accompanied the chief to the beach, and there, horrible to relate, he was quickly killed by the chief and his servants, and the body put into a basket of cocoa-nut leaves, and sent to Pomare. The chief and his friends

then returned home, as calm and composed as if they had only killed a hog. Mr. Jefferson and his companion knew nothing of this dreadful deed till after they left the house. Their feelings on this occasion must have led them to cry out in the language of Holy Writ, 'Take heed every one of his neighbour, and trust not in a brother; one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait.'

"Pomare I. died suddenly, Sept. 1803, and though he had been the great supporter of idolatry, the natives attributed his death to the anger of their national deity, *Oro*, whom he had so unceremoniously removed to his own district, and also to his favouring the Missionaries. This opinion riveted the chains of superstition more firmly on their dark minds, and led them to the conclusion, that the God of the Missionaries had brought all their late trouble upon them.

"Otoo assumed the name of Pomare after the death of his father; and little or no alteration took place in the government.



“The Missionaries pursued their labours amid numerous discouragements, and ‘hoped even against hope,’ as no apparent benefit resulted from their efforts. No news from English friends cheered their spirits; their supply of European articles were expended; their clothes were so worn out that they were almost ashamed to appear before their countrymen, when vessels touched at the island. Many long and tedious journeys had they travelled barefoot to convey to these perishing heathen the unsearchable riches of Christ, while they, as ‘the deaf adder, heard not,’ and ‘put far from them the way of life.’

“In addition to the cultivation of their garden, some of the Missionaries (to repair, in some degree, the ravages of the late war) had cleared and inclosed a piece of ground as a plantation, which they planted with cocoa-nuts, oranges, limes, citrons, &c. and doubtless looked forward with pleasing anticipation to the time when these delicious fruits, so grateful to Europeans in a tropical climate, and so conducive to their health, should come to perfection. Think, then, what must have been their dismay at witnessing the



annihilation of their hope, in the total destruction of this beautiful and valuable plantation. Their distress was moreover increased by the fact, that this loss was occasioned by the jealousy of the natives, who, envious at the favour manifested by the king, and fearing the subversion of their own power if the Missionaries possessed property in the island, had wilfully set fire to the long grass, the flames of which soon spread, and produced this fresh disaster.

“Amidst all these calamities the Missionaries held on their way; and finding they could make no impression on the adult population, they opened a school in part of their dwelling, and commenced teaching the boys in their own station. To make this work the easier, they composed a spelling-book, and a short scripture history, which were sent to England to be printed, and of course it was a long time before they could have them to use. In the mean time, they did the best they could in teaching the boys the letters, by writing them on sand, or any other medium ingenuity could devise.

“At length this tried and persecuted com-

pany had a merciful reviving in their bondage, by the arrival of a vessel from Port Jackson, containing letters and supplies from their dear native land, which had been detained so long that many of the things were spoiled; most of the clothing was wet with sea-water (owing to the very bad state of the vessel), and consequently so much damaged that many of the packages were entirely useless, and others partially so.

“ But to know they were not forgotten by their friends, and that the Directors were anxious to promote both their usefulness and comfort; and that prayer was continually made for them in the British churches, was a cordial to their drooping spirits, which cheered their despondency, and renewed their spiritual strength, so that they girded themselves afresh for the contest, though success seemed at present hopeless.

“ The mercy of God was manifest, in this dispensation, to his afflicted servants, who had endured such long continued privations, labouring apparently in vain, and spending their strength for naught: as this communication from

Christian friends enabled them to gather up fresh courage to meet the increasing difficulties of the way.

“Disease spread among the natives, and vast numbers were carried off by it. When the Missionaries attempted to converse with the people, they would not listen, attributing all their sufferings to the God of the foreigners, and blaming the Missionaries as the authors of all their misery, by praying to God against them. They were often obliged to hasten out of the way of the natives, who appeared quite enraged at them.

“War was still the prevailing source of discomfort to the Missionaries; for though they had intervals of peace, they were, for the most part, of short duration. They received from the king another intimation of war, accompanied with a wish for them to be on their guard; this rendered it expedient for them to keep a continual watch by night, and not to go far from home by day; but as they had no means of defence or way of escape, they must have beheld all the preparations for approaching hostilities with fearful anxiety.

“ During the gathering storm that threatened their destruction, a vessel anchored in the Bay, which offered a retreat in case of a sudden assault, and greatly calmed their agitated minds. On the Sabbath vast numbers of warriors made their appearance, and the next morning it was thought advisable for the Missionaries' wives and children to go on board. The Captain kindly waited two days to see whether a negotiation proposed by Mr. Nott and Mr. Scott, who went alone to the rebel camp with overtures of peace, would prove successful. As these were rejected, there appeared no prospect of safety but in flight, and Pomare advised the married Missionaries to leave the island. Four of the single brethren offered to stay with the king, that they might be on the spot if any favourable change should take place; the rest embarked for Huahine, November, 1808, where they were favourably received. Those who remained stayed at Tahiti till their lives were in the greatest danger, and then escaped to Eimeo, and were soon followed by the king, who had been defeated.

"The Mission-house was burnt, and every article either destroyed or pillaged—all the iron tools made into war instruments—the books torn up for cartridge paper—and the printing types melted to make musket balls.

"Words are inadequate to express the distress of the last Missionaries who left Tahiti. All their property was gone—their house, chapel, and garden were destroyed—the most complicated misery was come upon the people—all their hope was cut off—and instead of introducing the Gospel upon a permanent basis as they had fondly hoped to do, they were compelled to abandon their work, and leave these savages in all the vice and infamy connected with their cruel idolatry. How painfully exercised their minds must have been at this failure in their enterprise of holy philanthropy! How much valuable time had been spent in wise deliberation! How many of the wisest and holiest of men, of various denominations, had united their talent to render the undertaking successful! How much money had been contributed by all ranks for this specific Mission! And after all



these years of labour, look at the distressing result.

"Many hard speeches were made by scoffers, and many taunts uttered by those who thought the scheme had entirely failed; but God says, 'My thoughts are not your thoughts,' 'One day is with the Lord as a thousand years, and a thousand years as one day.' The set time to favour this people was not come. The vision tarried long, and God's people waited for it; nor did they wait in vain. It is not for us to cavil at the dispensations of Divine Providence; we can only say, 'Shall not the Judge of the whole earth do right?'

"The Missionaries did not consider themselves safe at Huahine, and most of them removed to Port Jackson the next year. Mr. Nott, who appears to have been the veteran leader of this little band, remained with the king through all this dreadful conflict, and had many narrow escapes of his life; but was mercifully preserved for extensive usefulness to these poor deluded idolaters.

"Pomare continued an exile in the island of



Eimeo for a long time; where he had leisure to reflect upon all he had heard from the Missionaries, and compare their account of the atonement made by Jesus Christ, to the murderous sacrifices offered to propitiate the favour of their false and, as he afterwards called them, 'foolish gods.' The melancholy reverses he had experienced depressed his spirits, and he began to see and feel the folly of idol-worship; his god, like Baal of old, could not hear or help him. Considerations of this nature probably induced him to think more seriously of the God he had refused to serve, and in his affliction his heart was humbled. Mr. Nott had been his constant friend and companion; and the king, who was now anxious for the other Missionaries to return, sent letters of kind and affectionate entreaty to Port Jackson, inviting them back to Eimeo; where, on their arrival, he received them with the warmest tokens of joy and gratitude. This was in 1811.

"Mr. and Mrs. Bicknell resided some time in the same house with the king, and were both astonished and delighted to find how much time

he spent in reading and writing, and in making himself more fully acquainted with the way of salvation: he frequently expressed himself in such terms, respecting acceptance with God, as surprised them. One or two others also began to speak favourably of the Bible, and manifested a desire for further instruction.

“These were cheering themes for the Missionaries to dwell upon; what a delightful perspective opened to their view, when these idolaters began to call in question the truth of their own religion, and wished to hear about the true God.

“Pomare II. had been brought up in the strong-hold of idolatry. His father and mother had been the principal supporters of all the cruel rites and ceremonies connected with their superstitious worship; and a desire to possess the national deity, the great god *Oro*, was the cause of many of their troubles.

“A great trial, of a different nature, now befel the Missionaries. Death invaded their dwelling, and in quick succession took away three of their wives and one infant. These self-denying

women had laboured hard with their husbands during these long years of trouble; had undergone privations and difficulties that Europeans can form no idea of; and fell in the moment of victory. 'They rest from their labours, and their works follow them.' Their conflicts are ended, and the Saviour has redeemed them as 'good and faithful servants.' The bereaved family keenly felt this stroke; but the appearances of Divine favour toward the surrounding nations called forth all their energies, assuaged their sorrows, and enabled them to sing of mercy as well as of judgment."

Mrs. Stanley paused and then said, "My paper ends rather abruptly. I suppose my sister was hurried away without finishing what she intended; or perhaps she might think it better to close here, as matters of such deep interest crowd upon our attention in the subsequent history of this Mission. You have patiently listened, and affectionately sympathised with the Missionaries through this dark page of their eventful lives; and at your next meeting you will, I doubt not, find your hearts drawn out in gratitude to God

for the honour put upon his servants, in keeping them faithful in the hour of danger."

"It must have been very discouraging to the poor Missionaries," said Emma Heradine, "to labour so long in vain; and a great disappointment to the friends at home, after having been at so much expense, to wait year after year, without hearing any good tidings."

"It was certainly a great trial of faith," replied Mrs. Stanley; "and we need not wonder at any of the Missionaries leaving. The only wonder is, that so many were induced to stay. The faith of the Directors began to fail, and most of them wished the Mission to be given up. Dr. Haweis and a few staunch friends, urged a longer trial before it was abandoned. At last all began to consider it a hopeless case, and agreed to withdraw their agents. Letters to this effect were sent to the brethren; but before they reached them, they had communicated to the Directors the joyful news that Pomare had given up or destroyed his idols, and that many of the people were earnestly seeking salvation."

"The Missionaries," observed Amelia Bloom-

field, " must have been exceedingly disappointed in the character of the natives, who had been represented as gentle, docile, and good natured, when they found them so selfish, obstinate, and cruel, as well as false and dishonest."

"They soon discovered," answered Mrs. S. "a vast deal of cunning in the natives; they were always ready enough to give, when the Missionaries had a good supply to make them presents in return; but as soon as they saw people in poverty and distress they despised them; as in the case of the vessel that occasioned the separation of the brethren. The Missionaries often suffered from the natives not giving them food, as we before remarked, when on their journeys of mercy, and frequently for want of suitable nourishment. The native food and ours is so different, that it did not always agree with them. The females felt the most inconvenience from this, especially those who had infants. I have heard Mr. Nott say, they were quite troubled to find a substitute for milk to give the children. They also very much felt the loss of the refreshing beverage of tea and coffee,



when the supply they brought with them was exhausted."

Caroline Fletcher wished to know in what manner their kings were crowned.

Mrs. Stanley smiled and said, "I believe they did not use a crown; but the ceremony of investing a new king with the royal maro or sash, was as imposing as it was dreadful. Many human victims were offered as sacrifices on these occasions. From each of these murdered victims the priest scooped out an eye, which he presented to the sovereign on a plantain leaf, plucked from a young tree. While the eyes of these murdered beings were successively presented, he held his mouth open as if devouring them; and the people foolishly supposed that by this means he obtained additional wisdom and discernment. This sash—a sort of network, thrummed with red and yellow feathers—was bound round the shoulders of the young king by the chief priest, with a great deal of idolatrous ceremony, and many prayers. After this an immense drove of hogs, vast numbers of turtle and other fish, with vegetables in pro-



portion, were prepared and cooked, upon which the chiefs and priests feasted for a long time.

Margaret asked whether Pomare the second, learned to write before he went to Eimeo.

Harriet said, "Yes, he did; for I have the copy of a note he wrote to the Missionaries in March, 1806, which, if you please, I will read to you, as well as a short paragraph I copied at the same time:—

'When Mr. Shelly left the Mission at Tahiti, his room was given to Mr. Tessier, but the king wanted it for himself; for though he spent most of his time in eating and drinking, and romping with his servants, yet he took great pains to learn to write, so that he could manage to write notes tolerably well.'

'Friends,

'Give me the room above—the room that belonged to Mr. Shelly, give to me for a writing-place. Let the room below be for Tessier, and that above for me. If all agreed to by you, make up this my speech; if agreed to by you, write that I may know your speech.

'POMARE, King.'"

The young folks were highly amused with the king's note, and thanked Harriet for reading it, and inquired if she could give them the Missionaries' answer. She told them she had no copy of it; but she remembered that they did not wish to have his majesty quite so near them, as his company would have hindered the work of translation; they therefore offered to build him a house.

"What a striking difference we find," observed Amelia, "in reading the voyage of the *Duff* to Tahiti, and that of the *Endeavour* or *Resolution*. In the latter, every attention was paid to the temporal comfort of the crew, and many useful and valuable presents were sent out for different chiefs, but religious instruction was quite overlooked. On the contrary, in the *Duff* the worship of God was constantly kept up; and the sailors attended morning and evening prayer, as well as the Sabbath services: whilst the Missionaries not only carried out useful presents, but were the messengers of salvation."

Caroline Fletcher expressed a wish that Mrs. Stanley would tell them something more about

the capture of the *Duff*; and inquired whether she knew any of the Missionaries.

Mrs. Stanley told her she knew Mr. Gregory, who had written an account of this unfortunate affair; which she should see another time, as it was too late to enter upon the subject then. She would just tell them, that thirty Missionaries embarked in the *Duff*—Captain Robson, commander—Dec. 20, 1798. As the English were at war with France and Spain, every strange vessel caused anxiety to the Missionaries. They had arrived near the coast of South America, and hoped to land at Rio Janeiro in the morning, when they beheld a small sail at a distance: they felt no alarm, supposing it to be only a fishing smack. About ten in the evening, some of the Missionaries retired to rest, when the strange vessel fired a shot. They soon found themselves prisoners. A number of French sailors came on board and took possession of every thing: many of the Bibles and other books being thrown into the sea. The Missionaries, as well as sailors, were compelled to leave the *Duff* and go on board the French

ship, where they suffered dreadfully. Husbands and wives were separated, and all their clothes and property seized. After much trouble and suffering, they were landed at Monte Video, where all the Mission family met again. Here they were detained some months, and experienced many tokens of Divine favour. After many changes they at length sailed for England, and reached Falmouth in October, 1799, where they received every kind and christian attention their suffering condition required. Several of the unmarried brethren, notwithstanding all they had undergone, prepared to embark in the *Royal Admiral* for Tahiti. They were ready to

“ Launch boldly on the surge,  
And in a light and fragile bark,  
Their path through flood and tempest urge,  
Like Noah in the ark:  
Then tread, like him, a new world's shore,  
Their altar build, and God adore.

Leave our Jerusalem,  
Jehovah's temple and his rest:  
Go, where no Sabbath breaks on them  
Whom pagan gloom oppress'd,  
Till bright, though late, around their isles  
The Gospel-dawn awake in smiles.”—*Montgom.*

## CHAPTER IX.

The party meet at Mrs. Mortimer's—Note from Mrs. Harrison—Pomare professes Christianity—His contempt of idols—A turtle cooked without respect shewn to the god, and eaten without harm—Pomare's efforts for others—He is recalled to Tahiti—Some natives renounce their idols—A praying native—Tuahine, his usefulness—Favourable indications at Eimeo—Chapel opened—Thirty-one natives enrolled their names for instruction—Taaroarii—Calls Mr. Nott to preach to his people—A priest burns the idols—Spread of the Gospel—Chapel enlarged—Change in the condition of females—Persecution—Native feast—Thanksgiving to God—Plan to assassinate the Christians—Their providential escape—War at Tahiti—Pomare recalled—Pomare and his people attacked by the idolaters—The idolaters vanquished or degraded—Idolatry destroyed—Change in the religious aspect of the island—Mode of spending the Sabbath—Mrs. Mortimer's remarks—Notice of other Missionary Stations—Conclusion.

HAPPILY Mrs. Armitage soon recovered from her severe indisposition, and Mrs. Mortimer returned home in time to receive her young friends at her own house as usual. They were mutually pleased at meeting again. Mrs. Mortimer was surprised at the quantity of work finished, and the young ladies were gratified by her commendation of their industry. As there



was still a great deal to do, and Amelia Bloomfield and Harriet had prepared every thing, they directly sat down to their employment.

"Before we proceed with our history," said Mrs. Mortimer, "I have a note to read that will please you, as it comes from our kind friend Mrs. Harrison. It contains an invitation, which we shall be happy to accept, before the days get too short; but I think we had better wait till the next moon, lest we should be tempted to stay later than we intend, and so should not reach home by daylight.

'My dear Madam,

'It rejoices me to hear your little society goes on so well, and that the dear young folks are increasingly active and industrious. May the Lord bless them, and keep them by his grace from the snares that beset their path. I write to request you will bring them all to see me, that we may have one working meeting at Haddon-Hall before winter. You need not bring any work with you, as I can find employment for as many as you choose to invite. I have lately bought two pieces of grogram, which is both cheap and strong, and washes well. Hannah has cut it up into gowns of various sizes, for the poor Bushmen and Tambookies; and we shall be glad of your help



to get them made. If the young ladies can be spared from their lessons, please to come in the morning, and make a long day. My Christian love to them all.

‘Yours truly,

‘TABITHA HARRISON.

‘Wednesday Evening.’”

Many significant looks passed between the listeners as Mrs. Mortimer read the note, and a smile of delight dwelt upon every countenance. She had still more good news in reserve for them, and when she laid down Mrs. Harrison’s note, she took out her purse and handed three shillings to Harriet, as a donation from Mrs. Armitage, for the “Orphans’ Fund.” She opened a parcel containing several books, which had been given by friends for their Missionary library, besides a few pincushions and bags, made by Eliza Armitage. As they were her first attempt, they were but common, yet they were acceptable.

Mrs. Mortimer then opened her desk, saying, “I have not been unmindful of you during my absence, and rejoice at meeting you on the present occasion, as we are now about to see the bright side of the cloud that so long hung over

the South Sea Mission; we mourned with them in their mourning, and now we may rejoice with them in their exceeding joy.

"In July, 1812, Pomare II. publicly professed his belief in Jehovah the true God, and requested to be baptized, that he might become a disciple of Jesus Christ: assuring the Missionaries of his full determination to give himself up to God, and follow the religion of the Bible. You may well suppose they were delighted with this declaration; but wishing to proceed cautiously, they advised him to defer his baptism till he had been more fully instructed from the word of God. To this the king consented, and begged they would continue to instruct him in the things pertaining to salvation.

"Pomare had, for a long time, ceased to pay any respect to the idols of his forefathers, and his people watched the change with fear and trembling. On one occasion a turtle was brought him as a present, which was always considered sacred, and was therefore dressed with holy fire within the temple, part of it being invariably offered to the idol. The attendants

were taking the turtle to the marae as usual, when the king called them back, and ordered them to prepare a fire or oven in his own kitchen to cook it there, and serve it up without offering it to the idol. The people were astonished, and thought the king had lost his senses, or could not really mean what he said. However, he repeated his directions, and the turtle was baked and served up for dinner. The attendants stood silent and amazed, expecting some signal vengeance would follow such a daring act of impiety, or that the god would strike the king dead when he took the first mouthful. He endeavoured to convince his companions that the power of their gods was imaginary, and that hitherto they had been under deep delusion: this the people could not believe, although the king finished his meal without any fatal result. So powerful was the influence of superstition over their minds, that they felt confident some strange judgment would overtake him before morning.

“The conduct of Pomare, on this and on various other occasions, served to lessen the respect

in which the idols had been held, and to prepare the minds of the principal men who resided with him, to see how utterly powerless were the gods they worshipped. He was not contented with embracing Christianity himself, but wanted all his friends to feel its sweet and purifying influence; and for this end he used every argument he was master of to break the chains of superstition, and weaken the power of idolatry upon their minds. He also exhorted them to study the Bible, and accept the blessed invitations of the gospel. Nor was he satisfied with teaching the truths of Revelation to those about his person, but he made several long journeys to invite different chiefs to attend to the messages of mercy offered them; and in spite of all the ridicule and persecution to which he was exposed, continued to devote himself to the work of instruction, and encouraged the Missionaries in all their efforts.

“It should be remembered, that at this time he was not the powerful monarch he had formerly been; but an exile, driven from his dominions by a rebel army, and taunted by the chiefs

he addressed, on account of having relinquished the gods of his ancestors and embraced the religion of the foreigners. For this cause, they told him, all his trouble was brought upon him. None of these things moved him; and we are led to admire the grace of God which enabled him 'to hold on, and hold out,' in spite of all opposition, not only from rival chiefs, but from friends and from kindred.

"The king wrote several letters to the Missionaries of a highly interesting character, convincing them that there was not merely an alteration in his conduct; but a change in his heart, which was evidently the work of the Holy Spirit. They could truly and feelingly say, 'This is the Lord's doing, and is marvellous in our eyes.'

"About this period, Pomare was invited back to Tahiti by some of the chiefs; and though he could not place much confidence in them, yet duty, as well as inclination, prompted him to go. The interest of his people was in a measure at stake, and the welfare of the nation demanded his attention. Without doubt his Missionary



friends feared the consequences of his leaving them at the critical moment when divine light began to shine upon his mind; and many and fervent were the prayers they presented to the Father of mercies on his behalf. The Lord graciously heard and answered their petitions, and kept him in the hour of temptation; so that in the midst of insult, ridicule, and reproach, both from friends and enemies, he would not give up his profession of the Christian religion.

“When we consider the previous habits and character of this idolatrous king, whose life, before his conversion, was one continued scene of intemperance and wickedness, we may well exclaim, ‘What hath God wrought!’

“In 1813 two of the Missionaries sailed from Eimeo on a visit to Tahiti, and had the satisfaction to learn that some in the neighbourhood had renounced idolatry. On the following morning they retired as usual to the bushes near their lodging for private prayer; and while thus engaged, one of them heard, at a short distance, the pathetic voice of prayer and supplication, mingled with lamentation. He approached the



spot with no ordinary feelings, and with rapturous delight listened to the fervent breathings of a native in his own language. This was the first time he had heard prayer offered in the native tongue, except to an idol. The Missionary remained riveted to the spot,—pleasure filled his heart, tears of joy rolled from his eyes, and he felt a satisfaction which it would be impossible to describe.

“The young man, who was at prayer, had formerly been an inmate at the Mission-house, and since the return of the king, he had occasionally attended him. Some remarks made by Pomare, were the means of arousing his conscience, and convincing him of sin. He now sought direction from another native who had resided much longer with the Missionaries, and who, he thought, would be able to direct him into the way of peace; there was a congeniality in their feelings, they strengthened and encouraged each other in the good way, and often retired to the deep solitude of the valley to converse on the things of God. The change in their conduct was soon noticed, and many derided them; but a

few young men and lads attached themselves to their company, and without any one to instruct them, or any outward means of grace to aid them, they agreed to renounce idolatry, pray to Jehovah, and keep holy the Sabbath-day.

"Nothing could have afforded such solace as this to the jaded and anxious Missionary. Harassed and almost worn out with watching and waiting for impression upon the native mind, he was ready to abandon the field in despair, but here was life from the dead, and a scene opened before him that filled his heart with exceeding joy.

"The Missionaries at Tahiti wished their brethren to share in the felicity they experienced, and lost no time in communicating this encouraging intelligence to Eimeo. The letter was received by the friends there with similar emotions; they were deeply affected, and could not refrain from tears, while holy gratitude filled their hearts, at learning 'that here again God had granted unto the Gentiles repentance unto life.'

"Tuahine, the young man we mentioned as

having lived so long in the Mission family, was afterwards of essential service in the cause of Christ, by directing the inquiries of the new converts, and teaching in the schools. He possessed an accurate acquaintance with his own language; and during his residence with the Missionaries, he obtained a considerable amount of scriptural knowledge. Thus qualified, he afforded Mr. Nott the most valuable assistance in translating the Bible. Mr. Williams likewise speaks of him as sitting with him eight or ten hours a day aiding in this important work; and adds this delightful testimony, 'To him are we, in a great measure, indebted for the correctness with which we have been enabled to give the oracles of truth to the people.' When Mr. Williams removed to Raiatea, Tuahine accompanied him,—where he made himself useful in the native schools,—in teaching the language to the Missionaries,—in conducting prayer-meetings,—and in various other ways. After maintaining an honourable course for many years, he died in the full enjoyment of the consolations of the Gospel.

“Very soon the same indications of religious impression and conviction of sin began to be manifest at Eimeo, and a place was erected for the worship of God. Many attended at the opening of this first temple dedicated to the true God. At the close of the evening service one of the Missionaries gave notice, that on the following morning a public meeting would be held, and requested that all who sincerely desired to renounce their heathen customs, and give up their false gods, would attend. About forty came, and Mr. Nott explained to them the purpose of the meeting; exhorted all who wished to be true disciples to make known their desire, and recommended that their names should be taken down, in order that they might receive more particular attention and instruction from the Missionaries. Thirty-one came forward on this occasion, and they were soon joined by more.

“The work continued to spread; the chiefs and priests began to feel the power of divine influence; and thus the main pillars of idolatry were shaken. Taaroarii, a young chief of Hua-

hine, and one of the principal Areoies, were amongst this happy number. A large party of these wicked men went to Taaroarii's encampment, and after providing an entertainment, invited him to attend. As they were about to commence their heathenish rites, and trace up his connexion with the gods, he absolutely forbade the performance of these absurd ceremonies, and avowed his intention henceforth to serve Jehovah. To prove his sincerity, he requested Mr. Nott to come and preach at his place that he and his people might become better acquainted with the nature of God, and the way of eternal life.

"You may easily imagine the pleasure with which Mr. Nott accepted this invitation; he was accompanied by one of the brethren, and the cordial reception they met with, both from the young chief and his father, was truly gratifying. Pomare seems to have been the instrument, in the hand of God, to produce a saving change. This excellent young chief was soon removed by death, and left an earthly for an heavenly kingdom; but his venerable father



embraced Christianity, and became the firm friend of the Missionaries, and a bright example of what the religion of Jesus Christ can do for idolaters.

“Events of the utmost importance continually occurred, ‘the little leaven seemed to be leavening the whole lump,’ and the Missionaries were fully occupied. Special meetings were appointed, to take down the names of the inquirers, and to unfold to them the sublime truths of our holy religion. Here the souls of the brethren were refreshed, and their purposes invigorated, by hearing the fervency and fluency of the natives in prayer, and beholding their delight in engaging in this duty. They also learnt with pleasure, that morning and evening, the natives were accustomed to retire to the bushes for private prayer and communion with God.

“One day as Mr. Nott was going out to preach, he was followed by the priest of a neighbouring temple, who listened very attentively to the sermon, and after service walked back with Mr. Nott. After proceeding some



distance, he opened his mind to him and said, that at a certain hour the next day, he intended to bring out the idols under his care, and burn them in the sight of all the people. This wonderful declaration amazed Mr. Nott, who could not at first believe it, but feared the man was jesting. 'Be not unbelieving, but wait till to-morrow and you shall see,' said the priest.

"This was news of mighty import to carry to his colleagues: they were filled with gratitude, hope, and joy, and could only express their mingled feelings in fervent prayer and praise; each adopting the language of the Psalmist, 'The Lord hath done great things for us, whereof we are glad.'

"The morning which was to witness this unexampled deed, rose upon the shores of Eimeo in splendour; but who can tell the hopes and fears that agitated the heart of every pious Missionary. Hope and earnest desire to see the triumph of the gospel over idolatry; dread of the consequences that might follow such an unwonted act of sacrilege. They had fresh in their recollection the carnage and bloodshed

occasioned by the removal of *Oro*; well, therefore, might they fear the consequences likely to follow the total destruction of these imaginary gods. The Lord alone was their refuge; they knew his promises, that 'all the ends of the earth should see the salvation of God!' that 'the heathen were given to Christ for his possession!' and that God would 'overturn, overturn, till He should reign whose right it is!' In Him, therefore, they confided, and to Him they looked for the completion of his grand designs.

"During the day Potii (the priest) began to make preparation for this great event, and with his friends gathered a quantity of wood, which they split and laid in order for the fire. As his intention had become known, multitudes were assembled to behold this outrageous act of impiety, and see the certain and speedy vengeance that would be inflicted upon this guilty criminal. The Missionaries and their friends also attended, and after the fire was kindled the priest hastened to the sacred enclosure to bring out his gods. degraded them by stripping off the

sacred cloth in which they were enveloped, to keep them from the vulgar gaze of their deluded worshippers, and held them up to the view of the people; he then deliberately committed them to the flames one after another.

“God in his good providence protected this little band, and no disturbance followed this act of holy heroism, which had a powerful effect upon many others, both priests and people: in some districts they not only burned their gods, but threw down their altars, and demolished their maraes. ‘So mightily grew the word of God and prevailed.’

“When the Missionaries went round the island, they had no longer to complain of indifference or inattention; the people gladly welcomed and hospitably entertained them; the inhabitants came in crowds to listen to their instructions as soon as it was known they were in a village or district. ‘The word of God’ ‘free course,’ and was ‘glorified;’ numbers added to their company; the schools increased and the Missionaries were fully employed.

“Pomare had been absent ab-

endeavouring to regain his dominions at Tahiti, but as he saw no prospect of accomplishing his purpose he returned to Eimeo, with a numerous retinue of servants and dependants, all of whom had renounced idolatry. As all these attended the school and public worship, the congregation was so much increased that it became necessary to enlarge the chapel. The number of meetings was also increased, on account of the great anxiety manifested by the people to receive instruction. Praise now resounded from their chapel. Hymns had been composed in the native language, which were quickly learned. And the foolish ascriptions of praise to the idol, and the licentious war-song, gave place to the songs of Zion, and their valleys echoed with melody to the Lord.

“The religion of Jesus continued to spread from island to island; the natives attended the schools and chapel in spite of all opposition; and the priests were compelled to acknowledge that they were unable to prevent the subversion of idolatry, and that the gods were unable to *save* themselves. The increase of converts

roused the indignation of the enemies of Christianity; they were no longer satisfied with ridicule and abuse, which without measure they had poured upon the 'praying people;' they now adopted more vigorous measures; they plundered their property; they burnt their houses; they banished them from their friends; or they hunted them for sacrifices to *Oro*.

"A new era now arose upon the female population of these beautiful islands. Their system of idolatry had debased them to a situation which in our happy island is unknown. Domestic comfort, and the enjoyments of social life, were blessings they had never tasted. The wife was not allowed to eat with her husband, nor to partake of the same kind of food, nor even to cook it at the same fire. She was condemned to eat her inferior morsel in solitude to the day of her death. Infirmary, pain, or sickness did not alter her situation in this respect. No dish was ever offered to tempt her failing appetite; most of their dainties were tabooed (or offered to the gods), and though the man might eat pigs, and fowls, and fish, they



were forbidden to females; and the penalty inflicted was death, if they only ventured to touch the sacred food. As daughters, sisters, wives, and mothers, they were subjected to this cruel distinction, and were, in a sense, the slaves of the men. This being the state of the female society, we cannot so much wonder at the prevailing practice of destroying their children. The poor women suffered so much themselves, they could scarcely wish their daughters to live. It is the influence of the Gospel that has secured to you a father's kind regard, a brother's love and attention; and to the wives of England, the affectionate treatment many of them enjoy. How would you be grieved to see your mother driven from the house, and compelled to eat her solitary morsel in a miserable shed, whilst your father was feasting with his companions on the greatest luxuries in the land? What would you feel at hearing your brother use the most degrading and insulting epithets both to your mother and yourself? Thus debased were the Tahitian women, till the Gospel placed them *in their proper station*, as the companions and



helpers of man. Now they live together in families, and enjoy the endearments of domestic life.

“The female character, as we have before had occasion to observe, owes an immense debt of gratitude to the Gospel; and in many instances, this debt is promptly paid. Women have done much to extend its blessings, and support its claims, nor have the Tahitian women disgraced their more refined sisters; for they, as soon as they embraced Christianity, responded to the call, and ‘came to the help of the Lord against the mighty.’ They not only brought their own offering of arrow-root, or cocoa-nut oil, but taught their children to do the same; and as soon as personal service was required, wives were found ready to forsake all for Christ, and go with their husbands, as teachers, to other Islands.

“This delightful change was not accomplished without much suffering on the part of the first christian converts; in some cases, a wife became a follower of the Lamb, and the husband an opposer of his reign; in others, children embraced the gospel, and the parents remained

idolaters: persecution followed, and some of the converts were murdered to offer in sacrifice to the gods. The testimony of these individuals only served to extend the religion they wanted to destroy, and was another proof that the blood of the martyrs is the seed of the church; and numbers more inquired what they must do to be saved.

“Pomare-vahine, sister of Pomare's queen, visited Eimeo on her way to Tahiti. As a mark of respect, a public entertainment, or as the natives call it, a feeding, was prepared for her, consisting of whole pigs, fowls, fish, fruit, vegetables, and all the delicacies of their climate. On these occasions, it was customary for a priest or priests to attend, and before any thing was eaten, they offered the whole to their gods by depositing part of the animal or fruit upon their altars. The king and his friends were anxious that this ceremony should be omitted. When the food was presented to the princess, and the people were expecting the priest to select his customary offering, one of *her principal* men, a christian, came forward,

uncovered his head, and looking up to heaven, presented their thanksgivings to God for all his mercies.

"The multitude were thunder-struck; but as the food was thus dedicated to Jehovah, no one dared take any part of it to the altar of an idol.

"This was another decisive step in favour of Christianity, and tended greatly to encourage the Missionaries. A short time afterwards, the same person who asked a blessing on the food at Eimeo, hearing some of the priests at Tahiti extol the power of their gods, seized a bunch of red feathers which were considered an emblem of divinity, and thrust them into the fire, exclaiming 'Are these the mighty gods you so extol? and with whose vengeance you threaten us?' The bystanders were astounded, and uttered an exclamation of horror at such an atrocious deed.

"The hatred which had long been rankling in the bosoms of the Tahitian idolaters, had now reached its height, and a plan was formed, by several chiefs, to assassinate all the praying people in one night: to insure success, they in-

vited the chiefs from neighbouring islands to join them. The time fixed upon to execute this sanguinary scheme was midnight, when they were to be attacked—their property taken—their houses burnt—and their persons secured, or they were to be murdered on the spot. The chiefs thus called together had long been at enmity, but like Herod and Pilate on another occasion, they were now made friends.

“The innocent victims of this malicious design were ignorant of their danger, till within a few hours of the time fixed for the horrible massacre. By some means, intelligence reached them in time to save them from almost inevitable destruction.

“Just at this time, the whole party of christians met near the sea, either for the purpose of worship or to transact some business, and as their canoes were ready on the beach, they were immediately launched; and the christians, having entered them, hastened to Eimeo, where they safely landed in the morning, truly thankful for their almost miraculous escape.

“The lawless warriors who had been called

together by this plot, were thus disappointed of their prey, when almost within their grasp. Each accused the other as the cause of the disappointment, and they soon began a slaughter among themselves. Ancient quarrels were revived,—old animosities broke out with redoubled fury,—and the whole island was again involved in the horrors of war. The beautiful and romantic valleys, rich in fertility, presenting, in appearance, another Eden, were soon reduced to ruin and desolation: the conquering army destroyed every thing that came in their way. The success which attended one party did not restore peace. Conflicting interests kept up the strife, and many of the vanquished fled to Pomare at Eimeo, who received and protected them, but wisely determined to take no part in the war, except to act on the defensive in case of an invasion.

“Appearances still continued gloomy, and the struggle between the powers of darkness and Christianity coming to a crisis. A profession of religion could not be made without the risk of persecution. Under these impres-



sions, a day of solemn prayer and fasting was observed, to implore the guidance and protection of infinite wisdom; and a calm and chastened dependance upon God pervaded the minds of the Missionaries and converts.

“The pagan chiefs sent to invite the refugees back again, to take possession of their land; this invitation they accepted, and it became necessary for Pomare, according to the custom and laws of the country, to be present, to re-install them in their hereditary possessions. A large number of his adherents went with him, who had embraced Christianity. As they approached the island, the natives assumed a hostile appearance, and fired upon the king and his party. Instead of returning the fire, he sent a flag of truce and afterwards landed, when negotiations were carried on, with a view to adjust the differences between the king and the idolatrous chiefs, which seemed to give satisfaction. The king and his friends, however, were suspicious that all was not right, and, consequently, were on their guard.

“One Sabbath-day, Pomare and the people



that came with him, in number about eight hundred, assembled for public worship, but wisely stationed guards at the out-posts of the district. When divine service was about to commence, muskets were heard firing, and a large body of men were seen marching at a distance, armed ready for battle, and carrying the flag of the gods in procession. 'It is war, it is war,' was the cry that soon resounded through the place.

"Many had come ready armed—others were hastening to their tents to prepare for the conflict, and great confusion soon prevailed. Pomare arose and begged they would be quiet, saying, 'We are met for the worship of Jehovah, and are under his especial protection; therefore we must not be disturbed, even by the approach of an enemy.' They sung a hymn, read a portion of scripture, and offered up fervent prayer; the service closed, and they repaired to their tents to equip themselves for war. After a violent struggle, the king and his party proved victorious, and himself and friends took undisputed possession of the island.

"Excited with success, even the converted warriors, according to old customs, were about to pursue the flying enemy, when Pomare restrained them, and said, 'It is enough: we have conquered.' He also forbade their attacking the villages of the vanquished foe, and gave strict injunctions, that their property, wives, and children, should remain unmolested.

"As soon as the confusion of the battle was over, Pomare invited the believers to meet for prayer and praise. What strange scenes had they witnessed on that ever-to-be-remembered Sabbath! In the morning, they met in peace to worship the Lord. From this sacred service they were hurried into the turmoil of war and the horrors of bloodshed; and again in the evening they assembled in the same place, to return thanks to Almighty God for their great deliverance, and for the triumph of prayer over idolatry.

"Though the king would not allow them to go after the enemy to seize the spoils of victory; he deputed a chosen band to go to the temple of the national god, and ordered them to destroy

the maracs, and demolish the altars, and every vestige of idolatry they could find. At the same time he repeated his command, that they were not to go to the place where the women and children were left for security, nor to turn aside to any of the villages or plantations, nor to enter into the houses to destroy their property. These orders were faithfully obeyed. Not an individual was injured; not a fence was broken down; not a house was burnt or plundered; and even the slain were decently buried, instead of being left exposed to wild dogs. The clemency of the king, and the humane conduct of the victors, even in the hour of triumph, won upon the feelings of the conquered, and led them to observe the contrast between Christianity and Idolatry. The party sent to demolish the national marae expected some opposition, as they thought the people, who were so zealous for their idol-worship, would endeavour to rescue, from insult and destruction, this *great god*, on whom they thought their safety depended, and whose presence was considered an honour to the nation. But no resistance was offered, the

priests and people stood by in silence. The victorious soldiers dragged the idol out of his temple, stripped him of his valuable ornaments, and flung him on the ground with the utmost contempt. This famous god, who had been for many years the cause of so much war and bloodshed, was nothing more than a clumsy log of wood, about six feet long. Pomare's party bore him away in triumph, and laid him prostrate at the feet of their royal master. This mighty deity was afterwards fixed up as a post in the king's kitchen, to hang baskets of food on. Nothing could, in their estimation, have been more degrading and contemptuous than this treatment.

"This was the complete overthrow of idolatry in the nation. The vanquished were convinced that their gods had no power to help them, and that their priests were crafty designing men, who had been leading them captive at their will, and, under a pretended zeal for religion, had exacted from them offerings and sacrifices to appease their deities, which they consumed upon *their own* lusts.

"The conduct of the sovereign and his praying friends, after the late victory, operated powerfully and beneficially upon the minds of these poor deluded pagans. Many who had been ringleaders in their idolatrous ceremonies, came forward and destroyed their idols.

"Messengers were sent by those who before refused instruction, to beg for teachers to read to them, and instruct them in the new religion, as they also intended to renounce idolatry, and live in obedience to the word of Jehovah. Murder and all the abominable rites of idolatry were discontinued, and schools and chapels were erected, in which the people met to serve God, and learn the way to heaven. By these means the whole aspect of the nation was changed.

"This great alteration took place immediately after the late victory. The heathen had been confident of success, because they had *Oro* in their possession. When they found themselves in the power of the believers, they expected to be destroyed; and wondered how it could be that they were not pursued. At last they



sent spies to see what had become of the sick and the aged, their wives and their children. The spies were surprised to find them all safe; but when they found the houses all standing and their property untouched, they were led to exclaim, 'What can all this mean? where can Pomare and the praying people have learnt all this? we never saw any thing like it before; it must be the new religion that taught them this; and if it is so good for them, it will be good for us.'

"While these changes were taking place at Tahiti, the Missionaries were in a state of painful suspense at Eimeo. After the battle the king sent a canoe, with one of the chiefs, to convey the news. As soon as he was seen approaching the shore of Eimeo, the teachers and scholars hastened to the beach with mingled emotions of hope and fear. The warrior leaped from his canoe upon the sand, and before they could utter a single inquiry, he exclaimed, 'Vanquished! vanquished! by prayer alone.' The Missionaries felt something like the Apostles, when the women, that were early at the *sepulchre*, told them Christ was risen from the



dead, and 'their words seemed as idle tales,' they could scarcely believe the good news. In fact, they were completely overcome with gratitude and joy; and hastened to offer their heartfelt tribute of praise to God for his loving-kindness and tender mercies.

"Sixteen long years had they gone forth weeping, bearing precious seed; and now they were rejoicing in the abundant sheaves which this rich harvest yielded to the toil-worn labourer.

"Mr. Nott had been obliged, about five years before, to flee from Tahiti to save his life; now he returned to see with his own eyes, and hear with his own ears, the glorious manifestations of the grace of God, and exulted in holy ecstasy, as he repeated the words of the beloved Apostle, 'The darkness is past, and the true light now shineth.'

"As he travelled round the island he found a willing people; the idols had been 'cast to the moles and the bats;' and the people who formerly sat in darkness, now saw great light—the Sun of righteousness. All were now anxious

to be instructed; and the few who had been early scholars in the Mission-school, were now busily engaged in imparting the knowledge they possessed to others.

“The Missionaries found their engagements still multiplying. The work of grace continued to spread from island to island. All classes were desirous of receiving instruction; old chiefs and warriors sat down among the children in the schools, eagerly learning from a little boy or girl to read the alphabet.

“The Sabbath presented the delightful spectacle of whole families going together to attend the worship of God. Wives, mothers, daughters, and sisters were now allowed to partake with the men of all their privileges; love to each other increased as love to God pervaded their hearts; whilst kindness and affection beamed from the eyes of those parents who had been accustomed to murder their offspring with the most inhuman barbarity. The Missionaries rejoiced in the change, exclaiming with the Apostle of the Gentiles, ‘Now thanks be to God which *always* causeth us to triumph in Christ, and

maketh manifest the savour of his knowledge by us in every place.'

"These delightful statements not only prove the fulfilment of ancient predictions, but are the joy and wonder of Christians in every land. We may point the infidel or sceptic to such scenes, and fearlessly ask him to shew us where his cold and frigid exertions have produced results so glorious to God, and so beneficial to the human race.

"The word of God sounded out from us to the Polynesians. Oh! that the effect of their holy zeal and bright example might reach our shores—and sound in our ears, with a voice as loud as that from Sinai, 'Remember the Sabbath-day to keep it holy.' What a pattern do they set us in this respect, and how humbled we ought to be when we consider how far we fall below these simple-minded believers. An eye-witness of their faith and order, gives us this beautiful account:—

"On the Sabbath no tree was climbed, nor fire lighted for cooking. At sun-rise they retired to the bushes for prayer; at seven assembled in

the chapel for social worship; at eight met in the school, where the children were taught by the natives.

“At a quarter before nine a sound was heard, sometimes a shell or a stone striking against a piece of iron, or a little bell, but whatever the sound was, it meant, ‘come to the house of the Lord.’ Then you might see the teachers leading their children to chapel in the greatest order. First the girls in classes, walking hand in hand; many neatly dressed in frocks made after the English fashion, and bonnets of platted grass, which the wives of the Missionaries taught them to manufacture; each carrying a little native basket, containing her hymn-book, catechism, and the portion of scripture translated into their language. Next followed the boys in the same order; their dress is a mat of grass round the waist, a little red or yellow kind of shawl or scarf over the shoulders, a grass hat, and no shoes. There you might see the parents watching the procession, and many a mother blessing God, as she looked at her darling child, for sending the Missionaries, who shewed her God’s

command, 'Thou shalt do no murder,' and induced her to spare her children, instead of burying them in the earth.

"The children sat in their appointed place at chapel; the people were all gathered together before the time of service, having listened to the sound of the shell, and the greatest decorum prevailed. The remaining part of the hallowed day was spent with equal consistency. The people sat under the shadow of the word with great delight, and found the fruit sweet to their spiritual taste.

"I have now, my dear young friends," said Mrs. Mortimer, "brought this history to a period where I may safely leave it. The blessings of salvation are so richly poured out upon the interesting islanders of the Southern Pacific, that it will be your pleasure to see native teachers arising among them, to convey the glad tidings of Gospel Grace to distant islands. 'Those who sat in darkness, have seen a great light.' The glory of God has filled their hearts, and from these deluded idolaters he has chosen 'a peculiar people, zealous of good works.' They



are actively engaged in promoting his glory, and hastening on that long looked for and happy day, when 'all the ends of the earth shall see the salvation of our God.'

"Wicked men have endeavoured to sully this wonderful achievement, by laying snares for the new converts; especially by the introduction of ardent spirits, and some of them fell from the faith. The pious Missionaries grieved at seeing the work marred, and earnestly besought the Lord to stand by them in this time of need. The king saw the evil, and prohibited the landing of spirits upon his territories. Its pernicious influence was thus checked, and many of the fallen were restored.

" 'The enemy of souls, who goeth about as a roaring lion seeking whom he may devour,' does not willingly give up his prey, but is still lurking in secret places, watching for their halting, that he may spread his net to entangle their feet. The Missionary also, with the utmost vigilance, looks after them to guard them from harm, whilst he daily commends them to the Great Shepherd, and prays that they may all



be kept in his fold; 'that we may be one fold, under one shepherd,' even Christ our head.

"And while the Missionary thus commends his flock to the Saviour, his request to us is, 'Brethren, pray for us.' Let us then bear all the Missionaries and their people on our hearts, when we address 'Our Father which is in heaven,' and as we utter the petition 'Thy kingdom come, Thy will be done on earth as it is in heaven,' remember that we are all, both young and old, called upon, in our measure, to do that will."

"Thank you, Mrs. Mortimer, thank you," cried Emma Heradine, "for your delightful history. How foolish I have been to neglect such interesting accounts. I never read a book on this subject before you brought Campbell's Travels for my sister; and now you have opened to me a new world; and the more I read and hear, the more anxious I am for information. Will you be so kind as tell me what other stations are occupied by the London Missionary Society?"

"They are so numerous," said Mrs. Mortimer, "it would require some time to do that,

my dear. A very important Mission was established in Southern Africa, which is increasingly useful. This Mission has much to contend with, in consequence of the barrenness of the soil, and the poverty of the inhabitants; on this account we are desirous of lending our feeble aid towards clothing and instructing the children.

“In the East and West Indies many Missionaries are employed with extensive success. Nor are the wilds of Tartary, or the dreary and frozen regions of Siberia excluded from their benevolent labours.

“China has long been the subject of prayer and exertion, not only to the British but American Christians; and though no direct efforts can be made by preaching in that large empire, on account of the obstacles the native government has thrown in the way, yet much has been done to prepare the way. The scriptures have been translated into that difficult language; tracts have been printed and widely circulated, by which knowledge has been diffused; some few Chinese have received the truth as it is in Jesus; and Missionaries, who are conversant

with their customs and language, stand ready at the gates to enter the celestial empire, as soon as they can gain admission.

“Madagascar, poor blood-stained Madagascar, was once a delightful field of Missionary enterprise, when a persecuting Queen, a worse than Jezebel, drove the messengers of mercy from her coasts, and issued the absurd edict, that her subjects were to forget all they had learned of the foreigners’ religion, and return to the customs of their ancestors. Vain are her proclamations! Her Christian subjects, steady to their purpose and strong in the faith, have met death in its most hideous forms, rather than renounce the Saviour. Others have been reduced to the most cruel slavery, and suffer the loss of all things, yet they rejoice in God their Redeemer. Some few have escaped her rage, and arrived safely in England, where their presence and piety animated the zeal of many.

“But we must enter upon these subjects more at large in our future meetings, which I hope will not be few.”

There will not be space to relate all that was

said about these details by Mrs. Mortimer's young friends.

Our lively friend, Margaret, had listened with the most profound attention to all the statements, and often inquired of her sister or mother the meaning of things she did not quite understand, as she had too much good sense to interrupt her aunt while reading, especially as she was the youngest of the party.

On the present occasion she said, "Oh aunt, what a charming sight it must be to see the children and teachers going in such order to the school and chapel; how very pretty they must look in such curious dresses. I wish I could see them. If I were old enough, I should like to be a teacher in one of their schools."

"I should like best," said Caroline Fletcher, "to have seen the little children teaching the old warriors and chiefs. What a singular sight it must have been! How strange it would be for us to teach soldiers and princes!"

The elder girls smiled at these remarks, and turned their eyes to Mrs. Mortimer for a reply. She looked at them with great seriousness and

affection, and said, "I do not wonder that you wish to behold such pleasing sights; but though you may never see them in this world, remember there is a day coming when you must see all these teachers, and children, and warriors, and chiefs. Yes: and you will meet all the Missionaries too. There will be present all their enemies, and all who refused to aid the cause of God, and rejected his offers of mercy.

"My dear young friends, my heart yearns over you. Have you really and truly surrendered yourselves to God? I know you have begun to work for his cause, but have you given him your hearts? He will be satisfied with nothing less. Oh! what a dreadful thought to suppose you now take pleasure in working for poor heathens, that they may be saved, and yet do not love the God who made you; who gives you all the comforts you enjoy; and who has sent you the Bible to tell you of Jesus Christ and Salvation by him. Shall African and Indian children press into the kingdom of God and you be shut out? Think seriously of these things; seek pardon through the blood of Christ; and



then when you stand before the Judge, with the millions of all nations, and kindreds, and people, and tongues, you shall be placed on his right hand, and hear him say, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

"And when, with adoring wonder, you will inquire, 'Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick and in prison, and came unto thee?' Then shall the King answer and say, 'Verily I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'"

THE END.



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TO WHICH THE SECOND PRIZE PROPOSED BY A RECENT ASSOCIATION IN SCOTLAND WAS ADJUDGED.

BY THE

REV. RICHARD WINTER HAMILTON,

Minister of Belgrave Chapel, Leeds.

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